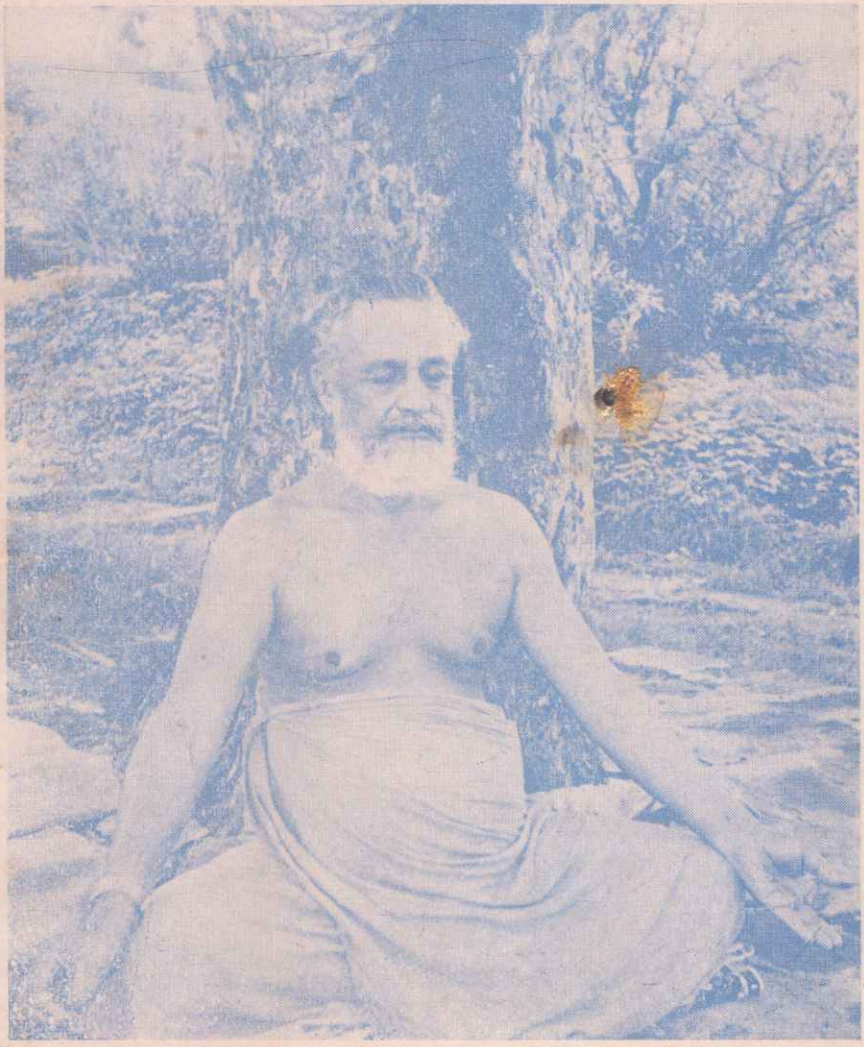
SAYINGS OF A PARAMAHANSA

परमहंस प्रदीपका

THE ETERNAL DIARY



THE ETERNAL DIARY

Bihar School of Yoga, Munger, Bihar 811201, India

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Bihar School of Yoga
Ganga Darshan
Munger, Bihar, India

First edition 1990

Compiled by
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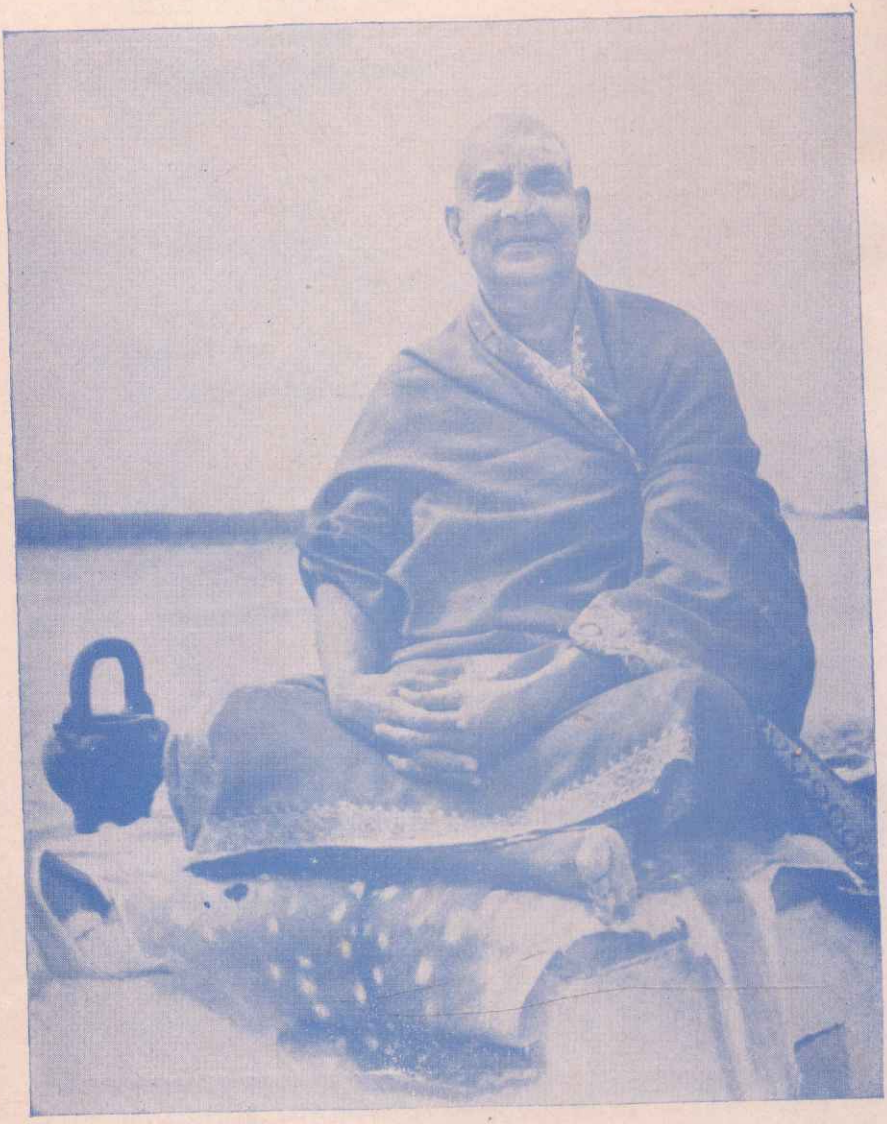
Published by
Sri G.K. Kejriwal
Honorary Secretary
Bihar School of Yoga

Printed by
Swami Haripremananda Saraswati
Ashram Graphics
Ganga Darshan
Munger, Bihar, India

All editing, composing, printing and binding done as karma yoga by the swamis and inmates of Bihar School of Yoga.



SWAMI SIVANANDA SARASWATI

Born on the 8th September, 1887 in the noble family of Sage Appayya Dikshita and several other renowned saints and savants, Sri Swami Sivananda had a natural flair for a life devoted to the study and practice of Vedanta. Added to this was an inborn eagerness to serve all, and an innate feeling of unity with all mankind. Though born in an orthodox family he was broad-minded, pious and devout.

His passion for service drew him to the medical profession and soon he gravitated to those parts of the world which most needed his service. Malaya claimed him. He had also commenced editing a Health Journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all. Dissemination of that knowledge he espoused as his own mission.

It was divine dispensation and the blessing of God upon mankind that the doctor of body and mind renounced his career and took to a life of renunciation to qualify himself for ministering to the soul of man. He settled down at Rishikesh in 1924, practised intense austerities and shone as a great yogi, saint, sage and jivanmukta.

Swami Sivananda dressed to clothe himself, ate to live, and lived to serve humanity. A small dilapidated kutir, not resorted to by others, and infested with scorpions, protected him from rain and sun. With all his intense tapas, he did not neglect service to the sick. He visited the huts of the sadhus with medicines, served them and massaged their legs. He begged food on their behalf and fed them with his own hands when they fell sick. When necessary, he kept vigil throughout the night by the bedside of an ailing sadhu.

He served the pilgrims and saw Lord Narayana in them.

Swami Sivananda travelled the whole length and breadth of India during his parivrajaka life, conducting sankirtan and delivering lectures. He then went on a trip to Kailash and Badri. After this pilgrimage he started the Sivanandashram in the year 1932 on the right bank of the holy Ganga. In 1936 the Divine Life Society was born. He found an old kutir, dilapidated and disused, which looked like an abandoned cowshed. To him it was more than a palace. He cleaned the kutir and occupied it. Then the increasing number of disciples who sought his lotus feet, undaunted by forbidding conditions of living, necessitated expansion. They found more sheds vacant, but uninhabitably filthy. Thus began the early life of the Divine Life Society.

Sri Swami Sivananda believed in synthesis in everything, in yoga as well as in the alleviation of human suffering. He radiated his divine and lofty message of service, meditation and God-realisation to all parts of the world through periodicals and letters, and through his books which numbered more than three hundred. His devoted disciples were drawn from all religions, cults and creeds.

Swami Sivananda's yoga, which he has significantly called the 'Yoga of Synthesis', reflects a harmonious development of 'hand', 'head', and 'heart', through the practice of karma yoga, gyana yoga and bhakti yoga. The widest possible dissemination of spiritual knowledge is the primary object of the Divine Life Society. Its illustrious founder, Sri Swami Sivanandji Maharaj worked tirelessly for three decades from his small hermitage on the banks of the Ganga, in pursuance of his lofty goal.

On the 14th July 1963, this great soul entered mahasamadhi in the kutir on the banks of the Ganga in Sivanandanagar. Though Swami Sivananda attained mahasamadhi, his spirit still guides the noble work initiated by him, summed up by the Master in six succinct words:

"Serve- Love- Give- Purify- Meditate- Realise".

Sivananda's Song

Serenity, Regularity, Absence of Vanity
Sincerity, Simplicity, Veracity
Equanimity, Fixity, Non-Irritability
Adaptability, Humility, Tenacity
Integrity, Nobility, Magnanimity
Charity, Generosity, Purity.
Practise daily these eighteen 'ities'
You will soon attain immortality
Brahman is the only real gentility
Listen, go and sow some good now and generosity.
You will abide in the equality of infinity
You will behold unity in diversity
You cannot attain this in the university
Madras University, Harvard University
Or even Oxford University
But you can attain this in the Vedic University.

SWAMI SATYANANDA SARASWATI

Swami Satyananda Saraswati was born in a small town near Almora in the foothills of the Himalayas. As a child he showed extraordinary qualities and had his first spiritual experience at the age of six. He was blessed by many sages and sadhus who passed by his home on their way to the higher Himalayan regions. They inspired in him an intense desire to reach the same spiritual heights, and invoked in him a strong sense of vairagya which was remarkable in one so young.

At the age of nineteen, he left his family and home to search for his guru. After some time, he went to Rishikesh and there met his spiritual master, Swami Sivananda. During the twelve years he spent with his guru, Swami Satyananda plunged himself into karma yoga to such an extent that Swami Sivananda said he did the work of four people. Like an ideal disciple, Swami Satyananda worked from dawn until late at night, involving himself in every kind of work, from cleaning to management of the ashram. Service to guru was his passion and his joy.

Although he had a very keen intellect and his guru has described him as a 'versatile genius', swami Satyananda's learning did not come from instruction or study in the ashram. He followed with faith his guru's one command – "Work hard and you will be purified. You do not have to bring the light; the light will unfold from within you", and this is what happened. He gained an enlightened understanding of the secrets of spiritual life and has since become a great authority on hatha yoga, tantra and kundalini.

After spending twelve years with his guru, Swami Satyananda took to parivrajaka life and wandered

extensively for eight years, travelling throughout India, to Afghanistan, Burma, Nepal and Ceylon. During this period he met many great saints and spent time in seclusion, formulating and perfecting yogic techniques to alleviate the sufferings of humanity.

In 1963 his mission became apparent and he founded the International Yoga Fellowship Movement and, because his mission had been realized while he was staying in Munger, he settled there by the Ganga and founded the Bihar School of Yoga in order to help more people towards the spiritual path. Before long, students were coming from all over India and abroad, and soon Swami Satyananda's teachings were rapidly spreading throughout the world.

In 1968 he went on an extensive world tour, popularizing the ancient yogic practices among the people of all castes, creeds, religions and nationalities. Since then, Swami Satyananda has become well known on every continent and is a leading exponent of yoga and tantra, guiding millions of spiritual seekers and centers throughout the world.

In 1983 he appointed Swami Niranjanananda as his successor and president of the Bihar School of Yoga and associated centers. In 1984 'Sivananda Math', a social, charitable institution and the 'Yoga Research Foundation' were established as independent institutions in co-ordination with the Bihar School of Yoga.

In 1988 Swami Satyananda left Munger and took kshetra sannyasa, renunciation of the establishment. He started a pilgrimage through the siddha tirthas in India as a wandering sadhu, without any assistance from the ashrams and institutions he had founded.

He has now entered the lifestyle of the paramahansa sannyasins who do not work for their flock and mission alone, but have a universal vision.

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SWAMI NIRANJANANANDA SARASWATI

Swami Niranjanananda Saraswati was born in 1960. July 26th 1964 he joined the Bihar School of Yoga and Swamiji's mission, and commenced his gurukul education.

March 1st 1970 he was sent overseas to help the development of ashrams and yoga centers in Ireland, England and Europe. For the next thirteen years he travelled widely around the world, including North and South America and Australia, conducting yoga programs, working as Swamiji's representative, and investigating the needs of various cultures.

January 19th 1983 he was recalled to India and appointed President of the Bihar School of Yoga by his guru, Swami Satyananda Saraswati.

Since then he has ably guided the Bihar School of Yoga and the two new institutions which were founded in 1984, Sivananda Math and the Yoga Research Foundation, and has been dividing his time between overseas visits, Indian tours, and residence at Munger.

The successor of his guru, Swami Niranjanananda is recognised by thousands of yoga aspirants on all continents as an evolved yogi and enlightened spiritual teacher. Having begun spiritual training under his master, Swami Satyananda, at the tender age of four, he was, at the age of thirty, initiated into the Paramahansa Order at midnight on the 31st December 1989.

Along with his deep wisdom, Swami Niranjanananda has a sublime childlike quality and gentle humor which captivates the hearts and minds of all who come into contact with him.

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BIHAR SCHOOL OF YOGA

Bihar School of Yoga, founded by Swami Satyananda Saraswati in 1964, is the official headquarters of the International Yoga Fellowship Movement. It aims to impart yogic training to householders and sannyasins alike. This unique institution has since become a focal point for a mass return to the ancient precepts of the yogic sciences. In 1968, the first Yoga Teachers Training Course was held for European aspirants. Since then the school has grown into an international training center of great renown with a large following and numerous branches and affiliated centers in India and abroad.

Today Bihar School of Yoga consists of Sivananda Ashram, the original center, and Ganga Darshan which is built on a large hill overlooking the Ganga. Here, amidst an atmosphere of natural beauty, surrounded by beautiful gardens, green paddyfields and a majestic 280° panoramic sweep of the Ganga, a new vision of yogic life is inspired. The techniques of integral yoga taught here are a synthesis of all approaches to personal development. Sadhana and Yoga Health Management Courses are conducted by trained sannyasins on a group or individual basis for day and residential students. Kriya Yoga Courses are also conducted.

Yoga Teachers Training Courses are an important part of the curriculum. One-month courses are frequently conducted for householders, qualifying them to teach the simple practices of asana and pranayama to family and community members. More advanced courses of longer duration are available. Bihar School of Yoga has always been known for its excellent sannyasa training and was one of the first institutions

to initiate and train female and foreign sannyasins on a large scale.

The institution houses a well-staffed Yoga Research Library with a large collection of books and data, where most of the publications on yoga therapy and research are compiled. Ashram Graphics, the modern printing press, prints all the BSY publications. It has a wide range of equipment and is fully staffed and run by sannyasins and inmates of the ashram who do everying from typesetting to despatch. Conventions, seminars and lecture tours help to spread yoga "from door to door and from shore to shore". In addition to this, trained sannyasins are available for conducting organized conventions, seminars and lecture tours in all areas of India and the world. This provides a solution for the yogic-minded people who find it impossible to make a journey to Munger or any of the other branch ashrams.

It is also well known for the qualitative teaching of yoga and training of sannyasins, keeping in view the traditional teachings of the timeless wisdom of Vedanta, Samkhya, Tantras, etc., and the ever-changing needs of modern man and society.

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SIVANANDA MATH

Sivananda Math is a charitable institution founded by Swami Satyananda in 1984 in memory of his guru Swami Sivananda Saraswati. It aims to facilitate the growth and development of the underpriviliged and deprived sections of society, with special emphasis on the rural communities.

Till now, Sivananda Math has completed the following projects : distribution of scholarships to over 500 deserving students, free distribution of clothes and food to the needy in villages ravaged by natural calamities, the digging of 50 tube wells in Munger town to facilitate the water supply, fortnightly visits to villages with its mobile hospital to provide free medical assistance and veterinary services.

Future plans include the adoption of villages, the construction of model villages, the provision of educational facilities and textbooks to backward areas. Long-term aims such as provision of ponds, wells and hand pumps in dry areas, construction of schools, libraries, research centers and hostels, establishment of orphanages, rest houses, ashrams, hospitals, nursing homes, sanitoriums, first-aid centers and homes for the disabled are also included in this scheme.

All these services will be provided without consideration of caste, race and religion. A few villages have been selected for the pilot schemes. Preliminary appraisals of their health and educational requirements have been conducted in order to assess what future assistance can be given.

YOGA RESEARCH FOUNDATION

The Yoga Research Foundation was founded in 1984 by Swami Satyananda. The aim of this research institution is to provide an accurate assessment of yoga within a scientific framework, and establish yoga as a science essential for the further evolution of mankind. Initially, this research will incorporate investigation into the therapeutic aspects of yoga.

The first project planned is a five-year study of respiratory diseases, which have been chosen because they seriously affect a large number of people. Published reports have shown that regular practice of yoga is of great benefit. The project is now under way.

This research program, inaugurated at Ganga Darshan on Basant Panchami, 10 February 1989 by a Symposium of interested medical professionals from India and overseas, will be conducted simultaneously in India and Australia. Subjects for the study will be drawn from all over India and from Australia through the Yoga Research Therapy Centers there.

Examinations, including full lung function tests on the Research Foundation's computerized spirometer, will be undertaken at the commencement of the program. Participants will be taught various practices and closely monitored for the duration of the follow-up period.

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KEEPING A SPIRITUAL DIARY

One method of correcting your habits, remodelling your behavior and cultivating more virtues, is the method of keeping a spiritual diary. It is an immense aid to self-analysis and spiritual progress. Swami Sivananda always stressed the importance of sadhaks keeping a spiritual diary. I can clearly recall some very simple disciplines and resolutions which he would often tell us.

When did you get up in the morning? The purpose is not to compel you to rise earlier by launching a fight against your habits, but to refashion the underground structure of the habit itself. You should take out a monthly average of the time of rising.

How many hours did you sleep? People are confused about this question because they are unable to decide the minimum and maximum hours of sleep. We need as much sleep as is required for proper decarbonization in the system which may differ from individual to individual. The average requirement is six hours for intellectuals, eight hours for manual laborers and four hours for sadhaks. He who has attained samadhi does not need sleep at all. Those who sleep in excess must have accumulated toxins in the system. If not, then there might be psychological suppressions or deeply ingrained tensions. A normal person does not over-sleep. You can minimize the hours of sleep by taking recourse to a sattwic diet, asanas and meditation.

How long did you practise asanas? Select a few asana or have them selected by your guru and practise them for fifteen minutes. The duration of pranayama should be from five to fifteen minutes.

How much pujya, or dhyana? Some practise meditation, some namsmaran and others pray. Let the aspirant attend to this item according to his daily practice. If you are doing all three, then write each separately.

How many malas of japa? This is important so make a firm resolve that you will do a certain number of malas daily

according to convenience. Over-enthusiasm is not good. Japa should be done with guru mantra and not from a book as many aspirants do. The mind deceives; it will suggest 'what is the use of doing japa? All this is mechanical; it is just hypocrisy'. Then this devil mind quotes Kabir, Nanak and other saints.

Therefore, one has to resolve positively and stick to those resolves. One mala of 'Om Namah Shivaya' is finished in two minutes, Mahamrityunjaya mantra in twenty minutes and the mantra 'Om' in one minute, so make a sensible resolve according to your capacity and circumstances, and stick to it at any cost. For example, do more japa on Rama Navami, Gokulashtami, Good Friday, Christmas and other such holidays. Spend your birthday, wedding anniversary and other memorable days in japa, prayer and self-auditing, instead of wasting money and time.

There are positive as well as negative resolves. For one negative resolve you should make a corresponding positive one, otherwise the negative resolves will cause unwanted complexes. If you make a resolve that you will *not* visit the pictures on sacred days, you should also make a resolve that you *will* spend such days doing kriyas.

Make as many resolves as possible. There is no use saying that resolves should be made according to one's capacity for practice. Nor is it absolutely necessary that you fulfil every resolve at any cost. One does not become perfect on the very day one makes resolves. This bitter but actual fact should not be forgotten at any time. Failure in resolve is not failure in life.

You will have to note down all the difficulties and complexes you face, and preserve such notes in your sadhana room. Whenever you are restless and depressed you should go to the sadhana room, meditate for a while and look at your resolves. In this way you will get peace of mind.

How long did you do karma yoga? Whatever work you have to do at home or in the office, write down the total number of hours of work. What is the difference between karma and karma yoga? If you do every act mindfully and consciously it becomes karma yoga. It is karma when you act mechanically. A

karma yogi is aware that he is doing a particular action; this is karma yoga. When one does not have mindfulness his actions are karmic.

By the practice of karma yoga you can develop the attitude of detachment. Then you will not be affected by external influences. By the practice of detachment, you complete the work and feel peaceful. There is only one way to develop detachment. Every word, action, thought and breath should be accompanied by perfect awareness. If you practise awareness, the art of detachment will be available to you in no time. Success and failure, pain and victory, will leave no trace in the mind.

How many times did you get angry and what was the self-punishment? If you get angry you must punish yourself. As a token of self-punishment the dearest thing must be given up. If you do not punish yourself for undesirable actions every time you do them, you can impose cumulative punishment for a month of negligent acts. There is no benefit in getting angry. For this act of indiscrimination and foolishness, you must punish yourself. You must beg the pardon of the offended person and assure them that you are definitely going to correct yourself. You have to decide the form of self-punishment yourself.

Which good quality are you trying to cultivate? First resolve to cultivate one good quality, but that should not be a difficult one. For instance, you can resolve to speak less and avoid irrelevant, useless, sensational and futile talk. Then month by month you can go on cultivating virtues.

Which bad quality are you trying to eradicate? Do not take up a difficult one. Take, for example, 'I shall not speak harsh words'.

How many hours of selfless service? Selfless service purifies the soul. It is because of selfishness that the entire personality is lost in darkness. If we practise selfless service, life will grow in happiness and the mind will become strong and powerful.

How long in satsang? Satsang plays an important role in moulding one's life and personality. There is nothing as powerful

as satsang for changing one's thoughts, moods, sentiments and actions. If you have decided to change the broken and disorganised patterns of your life, then go through a course of satsang. The reading of sacred texts, dwelling in pious thoughts and thoughts about atman, the company of saints, hearing devotional songs and divine stories, are all various forms of satsang.

Satsang is the surest cure for the dire disease of loneliness. Even in the midst of thousands of people, there are those who feel lonely. To relieve loneliness you may play badminton, mix in society and do similar things, but this is not the ultimate remedy. This is self-deception. In order to remove loneliness, sit alone and think of God. Make Him your best friend and talk to Him mentally. This is also a form of satsang.

So make your own resolutions and after some time, by the grace of God, you will give up bad habits and experience peace and happiness.

I am an invisible child of a thousand faces of love, that floats over the swirling sea of life, surrounded by the meadows of the winged shepherds, where stillness of midnight summer's warmth pervades.

Often I pass to the place where there is no separation of the sun and moon, but where eternal light spreads a carpet of sparkling reflections of itself within the heart and eyes of all – even those who are blind see. Where sweetness has no taste, for it is the essence of all beings, and where teardrops water flowers of happiness and pass into brooklets of experience, and then to the open sea.

Life often cuts at my body and mind, and though blood may be seen passing and a cry might be heard, do not be deceived that sorrow could dwell within my being or suffering within my soul. There shall never be a storm that can wash the path from my feet, the direction from my heart, the light from my eyes, or the purpose from this life.

I know that I am untouchable to the forces as long as I have a direction, an aim, a goal to serve, to love and to give. Strength lies in the magnification of the secret qualities of my own personality, my own character, and though I am only a messenger, I am me.

Let me decorate many hearts and paint a thousand faces with colors of inspiration and soft silent sounds of value. Let me be like a child, run barefoot through the forest of laughing and crying people, giving flowers of imagination and wonder, that God gives free.

And who am I? Do not be deceived by my words, my manner, my way, or by my friendliness, or by the image of a man. I sleep, eat, talk and play with you and others, but remember that the gift of inspiration, of perfection, is a priceless island of treasure, which that which we call God, placed at the end of rainbows.

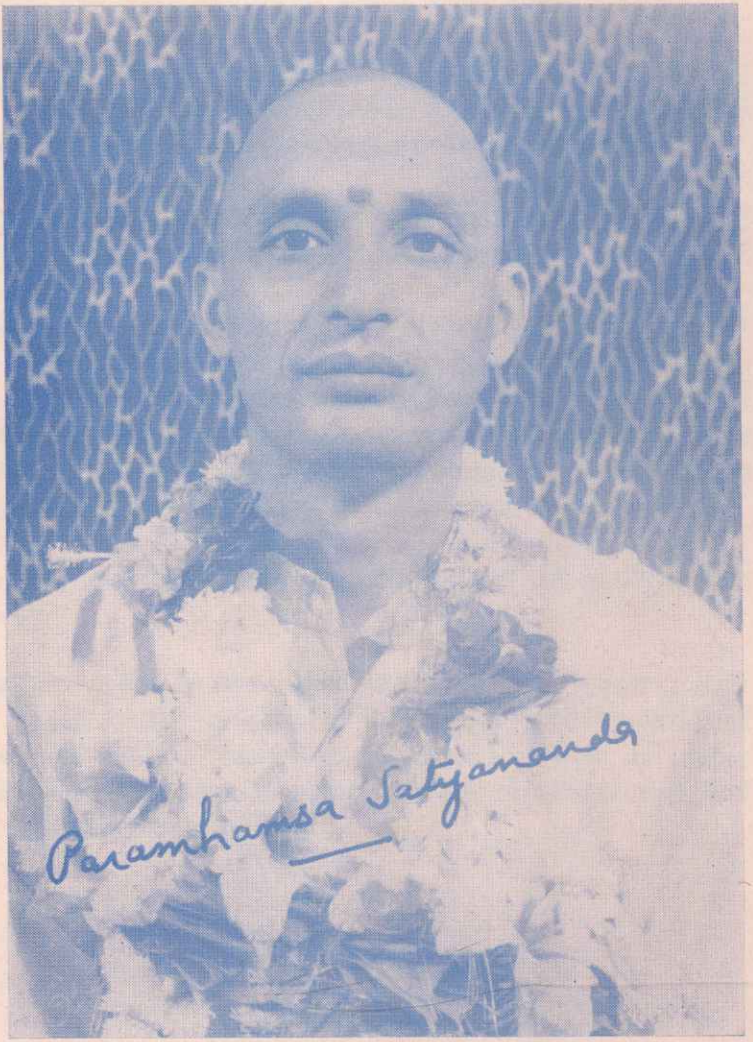
If I believe I have strength to hold back seas, to move mountains, and the determination to live life, it is because I have felt and seen an image of inspiration visible to my unseeing eyes.

Shall I fall on bended knees and wait for someone to bless me with happiness and a life of golden dreams?

No. I shall run into the desert of life with my arms open, sometimes falling, sometimes stumbling, but always picking myself up, a thousand times if necessary, sometimes happy. Often life will burn me; often life will caress me tenderly, and many of my days shall be haunted by complications and obstacles, and there will be moments so beautiful that my soul shall weep in ecstasy.

I shall be a witness, but never shall I run or turn from life, from me.

Never shall I forsake myself or the timeless lessons I have taught myself, nor shall I let the value of divine inspiration and being be lost. My rainbow-covered bubble shall carry me further than beyond the horizon's settings, forever to serve, to love, and to live as a sannyasin.


Paramhamsa Satyananda

मेरे जीवन के पावन परिमल
तुम भर दो युग को
अपने सौरभ से, सुख से,
मधु और गौरव से।

बह निकले युग का मल,
जग हो निर्मल,
प्रति क्षण, प्रति पल,
इस ओर अमल
उस ओर विमल
दिशि-दिशि निखर उठे परिमल।

जन-जीवन में बिखर पड़ा है,
संत हृदय के अभिनव परिमल !
सत्य, अहिंसा, संयम के
गुरु-गौरव से भर दो, परिमल।

JANUARY 1

GOD

Even as a miser, greedy for wealth, remembers wealth, and the murderer, afraid of the police, remembers them, so too should you always be aware of God.

JANUARY 2

In order to develop love for God in your heart, express love through service to and sympathy for mankind.

If the doors of paradise were open only for the holy,
I think it would be God's greatest disappointment.
He would have to wait and wait.

Prayer should be pure, straightforward and spontaneous.

JANUARY 5

Prayer should be offered only to secure the love of God.

JANUARY 6

God or guru or siddhas or anybody should only be the object of nishkam bhakti, whether he is a divine beloved, God, or an ordinary worldly beloved.

Whatever we say about the guru-disciple relationship can also be said about the relationship between God and devotee. Why should I be afraid of God?

The relationship you have with God should be just like the relationship with your girlfriend or boyfriend. There is a lot of romance.

Before you can understand the language of the inner guru, you must establish a positive and total relationship with your external guru, and in this relationship you must constitute one whole, and not two.

Say everything to Him. Go to Him all naked and all empty. Though our beloved lord knows everything, still we have to tell Him in order to empty our minds of the filth. So place all your defects before Him.

God or guru should only be a symbol of bhakti and not the support for our insecurities, and lack of confidence.

Prayer is the most effective medicine and will not cost you anything. Feel as if He is standing before you. You are at His feet, kneeling down and telling Him all your troubles, karmas, accomplishments, and emotions.

Even if the Almighty God incarnates in the form of a human being He will be subject to the law of karma.

Every bit of your personality should be transformed so you express His existence through mind and senses.

When awraeness of God dawns, awareness of the rest dies.

Faith

Faith is much deeper than thought.
It is an expression of the inner spirit.

As you progress along the path there comes a peak of experience where things that come within a certain range of mind, appear to be reality. That experience is the basis of faith.

Listen, you will be given what you aspire for, rest assured. Do not lend your soul to mad thinking. Do sadhana and materialize the awareness– nothing more.

JANUARY 19

Foundation Day of Bihar School of Yoga, Munger (1963) Swami Niranjanananda's nomination as President (1983)

Those with full pockets will one day find them empty.
Those who have intellect will remain unenlightened.
Those who are doubters will wander in darkness.

As soon as faith in the grace of God wavers, life also wavers.

There are only two conditions for enlightenment.
The first is Faith that you will be enlightened.
The second: My Guru Is Within Me.

JANUARY 22

By Guru's grace you are given dharma, sadhana and unshakable faith. These you should constantly uphold.

Know that everything is happening for your own good.

Only to the disciples with faith does the guru show his real nature. For they are made of different material and can withstand the sharp chisel that cuts a beautiful form out of a crude piece of wood.

Unless you have faith you cannot become a sannyasin.

Live in the Will of God. God is first and last. Ultimately His Will comes true. You can do nothing. You are only an instrument.

Man does not live by faith.
Man does not live by belief.
Man lives by an absolutely cruel sense of discovery.

Faith has its limitations.
Belief has its limitations.
Discovery has no limitations.

Success can only be the outcome of the complete affirmation of one's faith in one's own efforts and aims.

When love becomes overpowering, faith reaches the final culmination point. Then He is in front of you in flesh and blood. Now you can talk to Him, you can sit by Him. He will give you all the things you ask for.

The relationship between God and devotee or guru and disciple is a matter of total faith. You have to believe in him even as you believe in your own mother.

There is a state or experience, a little beyond the mind, in which you can see a person or an object that you love very much. Then you can materialize it on your inner plane of awareness as clear as reality. Of course, this only happens when your consciousness is raised. Then the image appears and becomes clear. In this elevated state you can see Swamiji the same as if you were sitting in front of him and he were talking to you. So try to develop this a little every day, for half an hour or one hour.

ॐ

There are two states of consciousness. In one state you know that you are witnessing the whole thing, but in the other state you do not know. Afterwards, when you come out there is a little imbalance, but it passes shortly if you are under the guru's direction. However, if you are not under the guru, and the imbalance continues, it is possible to go crazy. That is why sadhana should never be done without the instruction of the guru, not even kunjal and neti should be done. The disciple must completely resign himself to the guru. Then, at the proper time, the guru will give him sadhana. I am telling you things now which I never told you before in all these years, because a certain maturity had to be reached.

ॐ

If your relationship with guru is very simple, you can have any relationship with him. You not only have a guru, but a parent, child, friend and lover. Of course, he may be a man and you may be a woman, but the guru's relationship with all disciples is very clear. Whatever he does is only to impress their consciousness. Guru does not have disciples for any other purpose. Most disciples do not understand. So what happens is that emotional imbalance often develops. Sometimes you think, 'Swamiji loves

me too much', and at other times, 'Oh, now he does not love me at all'. This is a mistake. The guru never loves anyone. Whatever he does is solely to change the quality of the mind.

ॐ

Just as adding sugar changes the quality of milk, if you put tea, you change the quality of water, in the same way, once the guru gets into your mind, he changes its whole quality and structure. It is a very simple process. There are so many ways available in which he can do it : by mantra, sadhana, lectures, singing, thinking. When the guru comes into your mind, then the sadhana has to begin, but never think that the guru is attached or loves anyone in any personal way.

ॐ

At a certain point the disciple should be able to develop his own awareness, then he does not need the guru physically at all. There is no difference between that state of awareness and physical contact. It is exactly the same. Maybe even that state of awareness is more tangible than this one. If you can visualize or feel me in moments of solitude, that is far more fulfilling and satisfying than communicating with this physical form. You can try.

ॐ

First of all you must know that I am your guru and you are controlled by me at every moment. That is what guru means. Sometimes I may get angry and abuse you, kick you, or put you out of the gate. All these things must be accepted too. The disciple means one who is always controlled by his guru. Then the consequences of that experience will not be negative.

ॐ

Otherwise, many disciples work very hard in spiritual life. They develop some experience, but afterwards they go back to normal. Because they have no guru they do what they like, go on talking and talking about useless things. If I ask you not to sleep, to keep quiet, not to argue with me, you must obey

without any thinking or hesitation. With guru, the sadhaka disciple should have no personality, then only can he be helped.

ॐ

So, you have all the elements with you. Work hard. Once in a month, once in a week, once in a day practise this. Develop the inner awareness. Have communion with your guru, inner communion. That is more tangible, satisfying, potential and real than the outer one. You will know it. After a few times you will get used to it. It is not unreal. Perhaps this seems real and that unreal, but it is only because that is a higher awareness.

ॐ

You know how awareness is projected. You can see it in moments of extreme fear, passion or bluff; this is a manifestation of consciousness, but when you practise it, there is one thing which you must be aware of. You should not do it unless you know that whatever I say to you is final, no argument. Only after this can you practise it. Otherwise, if manifestation of consciousness takes place, even momentarily, it becomes very difficult to control. You might say, 'I am going to Australia', and if I tell you 'No, don't go', you will not listen.

ॐ

Therefore, first of all, you must establish a relationship in such a way that whatever I say is final. There is no second word on it, no argument, analysis, judgement or afterthought. When I say no, it is finished. Otherwise, what will happen when the consciousness manifests? All sorts of thoughts come to the mind and people get uprooted. So, if you say, 'I am going to Australia', and I say 'Wait, not now', then you should say 'Okay, Swamiji said no, so I will not do it.' Then everything is finished there.

ॐ

The relationship between guru and disciple is only one. What guru says, disciple has to follow quietly, right or wrong. Until this relationship is established the disciple should not

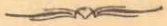
attempt higher sadhana, otherwise he will be misguided after that experience. Always, except in a very few, this is the case. That is why I tell you, 'Be quiet.'

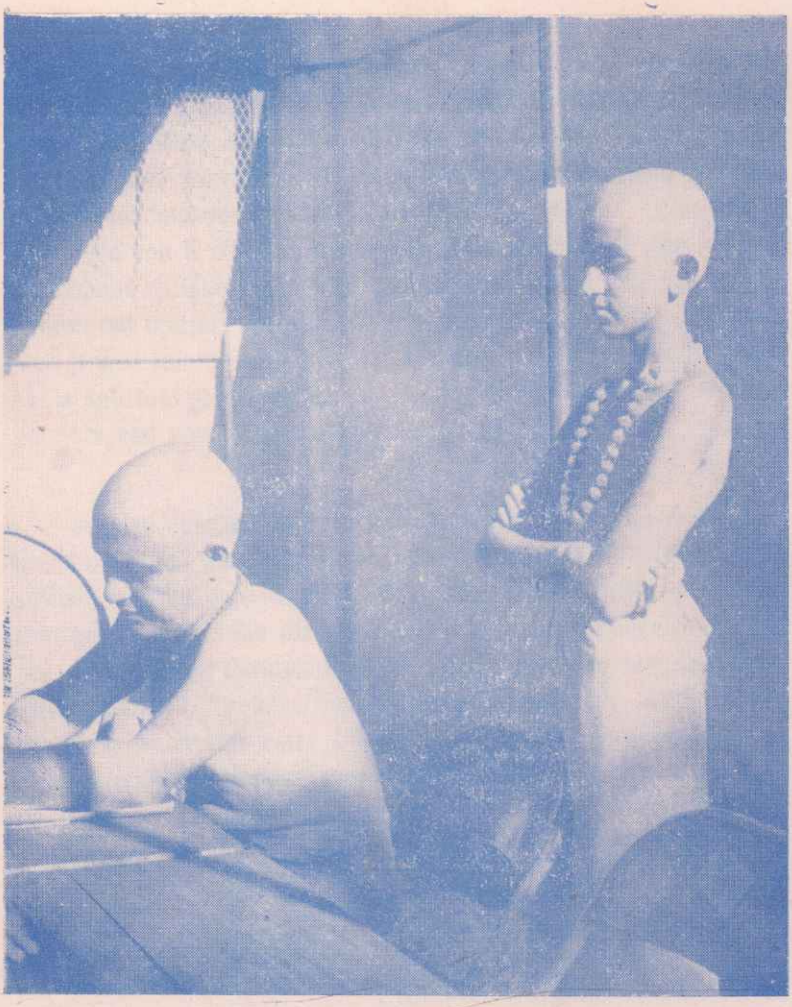
ॐ

In the normal affairs of life you have your experience and I have mine, but the relationship between guru and disciple is always spiritual, even if you are involved with accounts or money. Therefore, everywhere you go, this awareness has to be there. It does not matter if you make certain mistakes in your department because of what I have told you to do. After all, I have told you to do it. If you are in the kitchen and I say, 'Keep the wheat outside', and then ten bags of wheat are destroyed, it does not matter. I said put the wheat out in spite of the fact that it was raining, you just put it there. It was a material loss, but a spiritual gain because you obeyed the guru. Always remember this and your progress will be very rapid.

ॐ

A guru does not exploit the disciple. If the disciple has great devotion, guru can never exploit him. Only if the disciple is selfish, can the guru exploit him. Many people write in books that guru exploits the disciples, but it is my experience that guru can never exploit the unselfish disciple. Guru can only exploit a selfish disciple. An unselfish disciple, a sadhaka, never loses anything, no matter what the guru asks of him, because he goes on developing his higher consciousness.





कौन सा सुख-शान्ति का
आगार तुमसे माँगता हूँ
तुम पिता हो, इसलिए
मैं प्यार तुमसे माँगता हूँ।

और क्या
पदरेणुका में
लोटने का मोद दे दो,
तुम मुझे
अपना बनाकर
वह चिरन्तन गोद दे दो।

दे चुका उपहार सब
मनुहार तुमसे माँगता हूँ
कौन सा सुख-शांति का
आगार तुमसे माँगता हूँ।

Karma & Karma Sannyasa

The first law of karma sannyasa is
'Every experience aids progress'

We are not sinners. This is a wrong attitude. What sin have I made? We are bound by the law of karma.

Just putting on the name or the robe of a karma sannyasin and living the life of an ordinary householder is not the purpose of karma sannyasa.

No-one need change their status or duties after karma sannyasa. All that is necessary is that they perform their sadhana to awaken the secret power of yoga within, and make every action an action of sadhana.

For a karma sannyasin: one, daily practice; two, involvement in the spirit of karma yoga– fulfilment of all obligations without attachment; three, the guru.

A karma sannyasin is one who has become aware of the effects of life. They are very careful that the virus of life is not unleashed. We must be free from this virus to cross the spiritual threshhold with freedom and ease.

When should you take karma sannyasa? The moment you realize that grihast is the means and not the end, and that within the involvement of life you must develop a deeper, higher, and abiding awareness.

When you are not content with householder life, you want to get out so you can be born spiritually, but if you cannot, the alternative is to live with a different awareness and philosophy, and that is karma sannyasa.

A karma sannyasin accepts his personality in toto. He should never suffer from guilt, sin or negativity.

Once you are convinced about your stage in life and have respect for yourself, your physical body, wife, husband and children, state of mind, moral philosophy and ethics, your spiritual progress will be very fast.

You are subject to the laws of universal nature and accordingly you have a certain type of personality, way of thinking, conviction or weakness. In course of time, like a snake, you will throw off those scales.

Yantra stimulates that part of your consciousness which is the storehouse of lower experience, of karma, which is mental and sensory knowledge.

Even at the height of meditation, when the mind is about to dissolve, and all the elements of nature are about to get fused in the greater light, the karmas still pull a person and drag them down.

Niranjan
just as pollen contains life and beauty,
the vibration of beauty is within you;
be sure to keep radiating this.
Do not let the pollen become tainted.
Always be alert.
Life is a flower of
truth, auspiciousness, beauty
and inner fragrance;
from these pollen is made.
A wild shock scatters it before its time.
It is vibrant with joy,
yet some would destroy it with the flower.
New life is there in the pollen,
and from this many lives will flourish,
so maintain it carefully.
Restraint, respect, politeness;
these are the pollens of life.
Altruism, compassion and grace,
from these new life receives breath.
From the pollen
atmasadhana grows and endures.
Search for God in the society of humans;
understand lepers, the blind, the crippled.
Beloved Niranjan
you are the pollen
able to make the world beautiful.

FEBRUARY 14

Swami Niranjanananda's Birthday

Prakriti, Universal Nature, has everything in order and things are bound to happen.

The moment you begin to assert your spiritual will-power, or begin to change to a new way of thinking, your destiny begins to change also.

Spiritual Life & Sannyasa

A vision is enshrouded in man's intellect, emotion and spirit. When you discover the vision of your spirit– that's the truth that lives, but all other visions are transitory.

Spiritual life and material life are two wings of the same bird. If one of them is weak you cannot soar high.

Realise the blessed divine self in your meditation, and deposit these experiences in a bank in your heart.

In order to progress on the spiritual path it is necessary to mind one's own business and keep quiet.

Spiritual life is absolutely a process of 'no thinking' by following a method of 'blissful thinking'.

There is selfishness, hypocrisy and cleverness in you. Terrible storms are concealed within you. Seeker, you can deceive everyone, but you cannot cheat yourself!

My only request to all aspirants is: be constantly aware of the spiritual self beyond the body and mind.

Most people turn to spiritual life when they realize the limitations and absurdities of this life.

A sannyasin cannot escape from the dark and naked and cruel propensities of his own mind.

In sannyasa you have no protection, defences or bunkers there. All the evil propensities of mind attack you on the open ground, you do not know where to hide!

Crazy people are those who have completely rejected the whole scheme of society, in searching for truth. Because they did not find it in society they lost every hope, but in their next life they will become swamis.

The traditional period for sannyasa training is twelve years, the time required for transmuting the mental patterns and samskaras, from mundane to spiritual.

A sannyasin does not care what is happening. Death and birth, prosperity and poverty, tragedy and comedy mean nothing to him. For the sannyasin both are a kind of dream.

If there is any culmination in sannyasa life it is where there is no culmination, where the end and the beginning become the same, where purpose becomes purposeless.

In ancient India there was a concept of learning known as transmission, whereby the student did not depend on the external aid of the senses. This process was completely internal. In Tantra, transmission was the traditional method used to pass down the teachings from guru to disciple. In this way a direct link was established between the original preceptor and the disciple receiving his knowledge, perhaps hundreds or thousands of years later. This form of inner attunement results from a highly charged energy spark entering one of the psychic centers of the brain.

ॐ

Today, in spite of years and years of yoga training, many people have hardly grown spiritually. Their greed, pride, prejudice, fears and complexes still remain the same. This is because they have been learning yoga through an intellectual process and have not been able to imbibe it spiritually. Consequently, they have not yet transcended the weaknesses of life or managed to stabilize the state of happiness.

ॐ

When a disciple or aspirant learns yoga through transmission, he comes to live in his guru's ashram. He does not attend any classes, but just by living in a yogic atmosphere, he learns yoga in spirit. Through the process of living with the guru, a state of communion develops and the disciple's consciousness expands inwardly, enabling him to imbibe the knowledge of his guru.

ॐ

Living with the guru does not mean living in his room. If you live wifh a guru it means you live with him spiritually. When I lived in Rishikesh ashram with my guru, Swami Sivananda,

I seldom met him, but still every moment I was living for him and with him. Rishikesh ashram covers a wide area and the room where I stayed was so far away from where my guru dwelt, that if I had to walk there twice a day I would have been exhausted. But from dawn to dusk, in every action I performed I felt my guru was there. You know how, if you love someone he lives in you and you live in him, well, this is the situation between guru and disciple. The guru and disciple must talk to each other in different realms, through the method of transmission.

ॐ

In one of the Upanishads it is said that the atman or spirit is homogeneous silence. How do you experience this? Not by sensory or psychoemotional communication, but by tuning yourself into silence. This is what you must all do to experience the process of transmission. You don't have to become rigid at all and you don't have to put on that serious 'Sunday face'. Be as bright and as natural as you are. The barrier is not in spirit. because spirit is one. The barrier is in man's mind because he has individualized it. Just as you have attained a personal home, wife, child. name and religion, in the same way you have developed the concept of a personal mind. Once you surrender this personal mind, then the mind becomes homogeneous and is called the cosmic mind.

ध्यान, पुरश्चरण और सतत् जप,
हमारी होली अभी आई नहीं
जिस दिन साधना पूरी होगी
उसी दिन उसका पक्का रंग हम पर लगेगा ।
साधना अनुष्ठान हमारी होली का त्यौहार होगा ।
जप माला लेकर श्याम के रंग में रंगेंगे
सुरत की झोली में सुमिरण की अबीर लेकर ।
रंग तो लगा है कुछ, पर कुछ और बाकी है
भक्ति के रंग में बिल्कुल तर
साधना के रस में सराबोर
स्मरण की भाँग के नशे में मस्त
उनके सुमिरण में बिल्कुल धुत
हमारी असली होली आने वाली है ।
वही होली जो शरीर पर खेली जाती है ।
हम मन पर खेलेंगे ।
इधर शरीर रंगते हैं, उधर शरीर को रंगेंगे
इधर कपड़े गीले होते हैं, उधर पहनने वाला गीला होगा
इधर हम-तुम रंगते हैं, उधर एक ही अपने को रंगेगा
प्रतीक्षा करो ।

Children

You can produce children with greater awareness if you can change the molecular structure in your body by the practices of yoga.

Parents worry so much about their children that the children go wrong.

Children should be taught to succeed in life. They must run and run. That is called 'the race'. This mad race will ultimately turn them to the spiritual path.

Children must be left with other children to grow on their own. The duty of the parent is to take care of them as long as they are innocent, so that they do not get into trouble.

As long as parents dominate the minds of children their children can never develop. Parental care can be an obstacle in the evolution of the child's brain.

There is only one secret of meeting the challenges of life: one has to be sincere and one has to be innocent.

Children are pliable and innocent and devoted. They believe in higher realities but need proper training. It is better to give them an education in spiritual life right from the very beginning.

Your home should become like an ashram where your children can play, read and talk to you like friends.

When both parents and children follow a disciplined and regular lifestyle, it will ultimately reflect in the behavior and personality of a nation.

In any family where the parents are disciplinarians and puritans, children will not speak the truth. They will always lie. Do you allow them to speak the truth? No!

The destiny of the whole world depends on the little children. If you want to see the silver lining on the horizon it is not you and me but the children who have to be spiritualized.

The fact that young people are experimenting with so many different things in life is actually a positive contribution to mankind and the evolution of mankind. Older people should watch and learn from them.

Allow your children to be unanimous in thought, word and action. Do not try to bring forth a generation of hypocrits but one which can speak the truth with all boldness, even if they are burnt at the stake.

Children are divinity personified. They are very evolved beings and you have to learn from them.

The innocence, the simplicity, freedom from inhibition, the sweetness and purest smile, love and tenderness; these are the things you have to relearn from children.

Imagine what would happen if yoga were taught in every school in the world. Young people everywhere would be well-adjusted, healthy and happy.

If yoga were taught in schools, young people would be perceptive, understanding, physically and mentally fit, aware of their own potential, and more capable of its realization.

Degrees and diplomas only serve as the tokens of your highly skilled literacy, but life itself has its curriculum and tests without any decorative rewards.

Our modern educational institutions have ceased to play their role effectively. They are nothing more than factories which produce money-making machines.

Education of the child can be imparted even without the child's knowledge. Through yoga nidra, pranayama, surya namaskara and the chanting of mantra, the brain can be brought to a point of regulation.

The big universities, palatial institutions, pregnant libraries and great centers of learning may fulfil other purposes, but not the one for which they were instituted, if they fail to develop the innate dignity in man.

Real education is educating the behavior of the mind and brain. In the yogic system the process of imbibing knowledge is a spontaneous affair which takes place at deeper levels of the mind.

The whole philosophy of man has to be restructured. In the last few hundred years it has become topsy-turvey because we have been taught from the very beginning to love pleasure and hate pain.

Education should illuminate the inner genius already in man and help in the process of evolution.

There is a creative force which discovers and invents something new. The release of this force is education.

What are the rewards of a yogic education? Creative intelligence, freedom from the threefold afflictions caused by body, mind and nature, and first-hand knowledge about the reality which is behind this appearance.

The family should be just like a personal university where a very close sense of academic affinity prevails and the goals set up are acquisition of deeper knowledge and wider skills as equipments for everyday existence.

Society has to produce noble leaders who can guide humanity and lead it spiritually. In this respect, ashrams can definitely develop into powerhouses of spiritual regeneration for the whole of today's society.

With the growth of science and technology, the demands of society are constantly changing. A group of people trained for a particular trade today may be unfit and useless for a new industry coming tomorrow.

Out of a hundred boys entrusted to the temples of learning, sixty per cent of them are returned as outlaws.

This life itself is a never-ending Gita. I have read this Life Gita. May you also try to understand at least the first word of this Life Gita and put it into practice.

When the distinction
between mine and thine
is no more– I am you.
Then what is there to give
to whom, from whom?

I looked behind and saw the river going dry
the sun was high
and you were standing by my side.
As the light grew brighter
I lost myself and there remained only you.

As the boundless waves of the incoming tide
break on the shore
I feel you coming close to me.
But when they flow back out again, I wonder
were you really by my side?

What would have happened to this life
if I had not accepted you?
As the ups and downs carry me far from shore
you become my rudder and I swim across fearlessly.
With you at my helm, I do not fear the waves.

I find your bosom limitless
your embrace without end.
When I am merged in you
the beauty of the universe is before me
though I cannot name or express it.

Do I love you or do you love me?
You love me. Yes, it is sure.
You offered me a gift of love.
You are my love,
You are my gift of love.

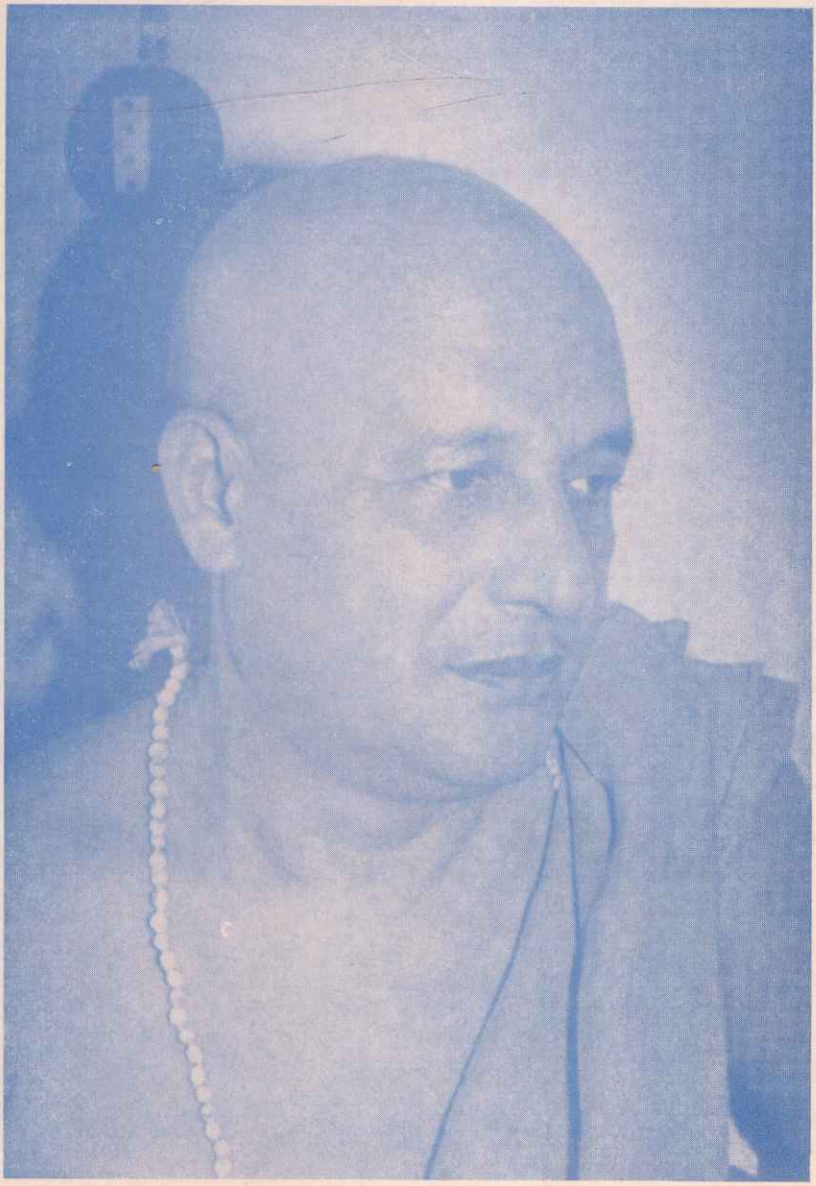
Every day you come
but in the dark I cannot see you or any other.
Many times I was frightened when you came
and tried to light the lamp, but in vain.
When I asked your name, you remained silent.
As you approached I heard you whisper in my ear
but that soon was lost in uproarious clamor.

Though surrounded by people
again I hear your whisper.
My heart is intoxicated
and my eyes sink down.
The door is opening
but I am unable to see you.

You come and you go, for what?
Why do you come, and since you have come
why do you disappear in a moment?
I never called or invoked you.
I did not don this geru cloth to attract you.
I renounced the desire for all that is beautiful
and now you, the supreme beauty, have come.

I was in a deep and blissful sleep.
Who awakened me and why?
Now I am awake day and night
hankering for light.

महातिमिर की झंझा के रव से,
देव ! चलो तुम, चलें हम,
चले सकल संसार।
तुम करुणा के दीपक साकार,
तारों की झोली के उपहार,
आकुल जन के तप्त हृदय की
उन्मत्त पिपासा की जलधार।
तुम मानव के स्वर्ग विशाल,
वेद-शास्त्र की गीर्वाणी के
ज्ञान प्रभा के तुम अवतार।
चलो-चलो तुम युगों-युगों तक,
चले तुम्हारे पथ पर संसार।
तुम मानव के ईश्वर साकार,
मुक्ति, तुष्टि, पुष्टि के अवतार,
ऋद्धि, सिद्धि के तुम संसार।
जगमग में बरसाते रहना,
स्वर्णरश्मि रजत मणि के हार।
तुम सबके हो उन्नत भाल,
जग की मणि, मुक्ता के हार।
शशि के हीरक, नभ के दिनकर,
महाविश्व के शिव साकार।



Death is the end of the chapter, not of the book.

Your tomorrows are uncertain and distant.
Act in the living present.

We have not enough time just to do good.
We can only do the best.

Giving in to passing sorrows and temporary frustrations and bringing bitterness and complaints into the mind, forces us to give up many years of life to emptiness.

APRIL 5

Sannyasa has to be a systematic death, because the old karmas are burned.

Spirit always remains healthy while matter by its very nature, is subject to decay and death.

Body, mind and emotions are temporary, the spirit is eternal and our relationship with the guru should be based on spirit.

Every moment's leisure is to be utilised for a flight in the spiritual land. Let us stop un-yogic thinking. No reflections on the past, no anticipation of the future.

Always in the present, immediate present.

APRIL 9

Every moment should be a beginning and nowhere in the heart of time should we reach our end.

For me life itself is all fulness and whatever it brings me is always satisfactory and sufficient. I accept it all. And what about death? It is a part of life– that's all.

The path of God is the only path. The glory of God is the only glory. All else is transitory and evanescent.

Death is not the destruction of the continuity of consciousness. It is just a transfer from an old flat to a new.

If we can know the process of transformation that took place from the point of a dog to a man we can accelerate the pace of evolution and cut down the incarnations.

What would have happened in ten to twenty thousand years could happen in perhaps ten years through yoga.

Worldly pleasures are transitory and the harbingers of discontentment and sorrow. No man who loved the world has ever succeeded in making himself happy.

The spiritual attitude is, over and over again, to restore the connection with the greater underlying harmony.

To smile at misfortune and arrive at good fortune in some other vigorous and roundabout way, puts life in a man who knows how to live life to its fullest.

Your Self is noble and great; you inherit truth and purity. You have within you infinite capacities. You have just to assert who you are.

Say verbally, mentally and spontaneously:
'I am the blissful power of life, not the slave of flesh or stone; not the servant of desire, nor the cringing subordinate of authority– **I am the sovereign of my soul.**'

APRIL 20

To be an aspirant for perfection is to purge yourself of all the grossness in your personality. Perfection is in fact an overall sublimation of our inner imperfections.

Whichever yoga you choose, try to remember that it is a tool, a means for awakening the evolutionary energy within you. This is the basic philosophy of every yoga.

It is always good to fight with the circumstances and events of life, but one must know that in order to fight well it is best to maintain a balanced attitude rather than becoming over-excited, or unnecessarily neurotic.

Take food treating it as prasad.
Consider sleep to be samadhi and life to be sadhana.

Stop thinking– act!
Do not form an exaggerated idea of events.

Look upon the world as a strange country where the vision of the people is perverse, where each individual tries to look at the other one from his own standpoint and assesses him according to his own standards.

You have problems everywhere because the whole structure of the human personality is based on principles which do not have their basis in reality.

Life is nothing but a product of our own minds.

There is no noise in the world.
There is no peace in the Himalayas.
Both are within you.

Most of the time we are not ourselves and more is the pity, because we hardly know that we are acting as aliens to our own selves.

Worry is an excitement that overshadows the entire scene of life and deprives you of the joys of actions and achievements, and also the ordinary sensations and experiences of work-a-day life.

You have gone on a journey in your youthful days
of seeking and wondering who you are
and what is the meaning and purpose of it all.
Journey on bravely, have no fear
for now you are no longer alone.
You are protected by a mantle of love
and unseen hands guide and direct you.

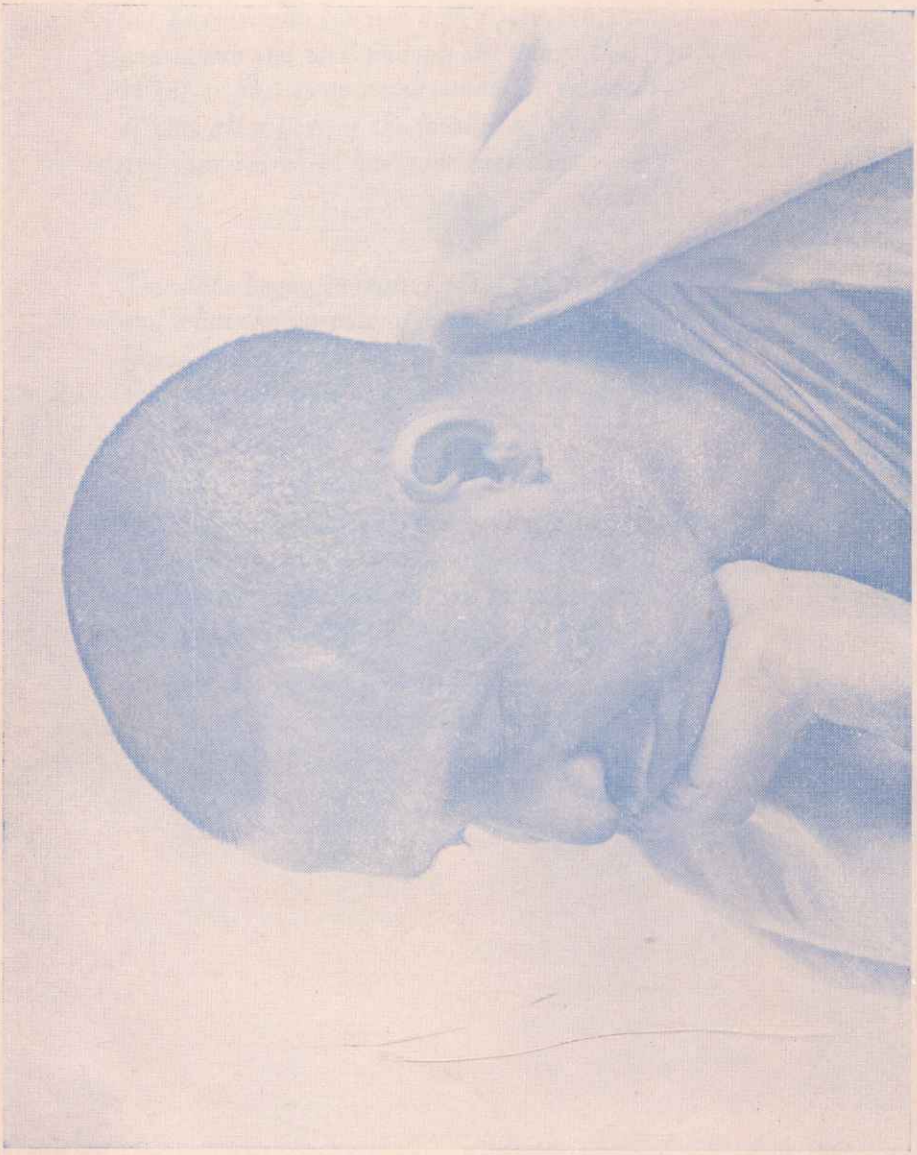
Though your footsteps may falter, your strength seem weak
be assured you will reach that goal which you seek.
Journey on bravely, and if you feel tired
give yourself time to pause and reflect
on the glory of the sublime heights before you.
For if you get too fatigued you may fall prey
to temptations and thoughts of return.

What have you left that demands your return?
Your days of wordly ambition are over
though you may not yet have fully grasped this fact.
You still feel you belong neither here nor there
but in truth you are already with me.
You have realized the emptiness of wordly life
yet have not attained other planes of existence.

You are not certain to where you belong
but I know who you are and where your home is
and where you will find all the things that you seek.
What is past is over and cannot be restored.
It was all a part of the journey of your soul
and your search to find your real self.

You have begun to realize what you really are
and what the purpose of your life really is.
If you return to the world now you will be lost
and your life will have been spent in vain.

O child, keep your eyes fixed always on the goal.
You are my child who has returned to me
Let me see who can keep you from me now.
You are surrounded by love and by light.



नहीं पुत्र के लिये पुत्र की प्रियता सच है,
नहीं वित्त के लिए वित्त होता है प्रिय रे,
नहीं कामिनी की प्रियता का हेतु कामिनी,
नहीं सुता के लिए सुता होती है प्रिय रे,

आत्मनस्तु कामाय सर्वं प्रियं भवति।

नहीं क्षत्र के लिए क्षत्र की होती प्रियता,
नहीं विप्र के लिए विप्र ही प्रिय होता है,
नहीं लोक के लिए लोक-तृष्णा है जन की,
नहीं देव के लिए देव ही प्रिय होता है।

आत्मनस्तु कामाय सर्वं प्रियं भवति।

अपनी प्रियता के कारण है प्रिय जगतीतल,
सबकी प्रियता का उद्गम है आत्मा केवल,
अपनी लिप्सा के कारण है प्रिय जगतीतल,
सबकी लिप्सा का कारण है आत्मा केवल,

आत्मनस्तु कामाय सर्वं प्रियं भवति।

Sickness

Man is sick because he thinks he is sick. Sickness has no place in the life of a man who does not accept the self-limiting thoughts which are the seeds of our ailment.

Disease indicates that we have been making an error in terms of our lifestyle or thinking and therefore have become unbalanced.

MAY 3

Yoga is a therapeutic science which has to be prescribed practically and scientifically just like any medicine.

MAY 4

Disease in the modern world is caused by the mind, not by bacteria and virus. Thought is the greatest virus.

Though yoga and medicine work hand in hand to safely re-establish health, only yoga can truly bring about and maintain health.

Psychic and mental diseases are nothing but a state of disharmony of, or an imbalance in, the energy system.

Man is becoming more and more ill mentally, because there is nothing now to keep him busy. And mankind will have more problems in another fifty years if science keeps on advancing like this.

This body is not a graveyard for a dead man. You have to put living nourishment inside it, not dead substance.

In our scientific technological age, yoga can be described as a method to heal sickness of the body and mind.

Subtle and causal 'diseases' build up in the sukshma and karana sharira through carelessness in the way we feel, think, react and interact with life.

You have fear, anger and so many propensities within, and if you are afraid to face them they will manifest, perhaps through a tumor, cancer, mental breakdown, criminality, suicide, murder, despair, theft and so on.

We stand hypnotised by the belief that disease and illness are our fate and destiny, rather than health and bliss, which are truly our birthright and heritage.

Disease is an experience either on the physical or mental level. If we can find a way to bring these samskaras or archetypes to the surface, many problems, fears and phobias, could just be eradicated overnight.

Physical and mental therapy is one of the most important achievements of hatha yoga. So far, it has succeeded in diseases like asthma, diabetes and high blood pressure where modern science has not.

Instead of seeing disease as something to be feared and quickly eradicated, yoga teaches us that disease is our teacher and friend from the spiritual point of view.

Men of the world will try to prevent you from treading this path, for the world knows that it will not be able to deceive you or obstruct you, once you take to it.

Sleep, food and gossip occupy us for three-fourths of our lives. Sleep gives us rest, food gives us strength and gossip gives us the malicious pleasure of post-mortem-ing our fellow-men.

Check up on your statements and actions and, as an accounts clerk tallies his daily expense sheet, find out how much truth you have invested in your conduct.

Most people live two lives.
One for themselves and one for public consumption.

MAY 20

In a world of liars, truth surely would be out of place, but there is a world inside you where falsehood and deception are most seriously out of place.

It is sheer madness to attach any importance to the ups and downs in one's worldly life. He who gives importance to worldly life, sinks and forever goes down.

MAY 22

Yoga is not a religion but a science of living according to our means and to the laws of life.

Indifference towards one's own kith and kin is the beginning of aloofness from mankind in general.

Do not talk of ethics, morality, purity and religion. They are the breeding grounds of total hypocrisy, sad incidents, and accidents in history.

Among the lay village folk a spiritual renaissance could be touched off. In this lies the only answer to our menacing, modern and Godless civilization.

Inability to achieve social cohesion at the home level is the beginning of the end of our abilities to attain a social compact in our human relationships.

You must achieve the worldly things first– only then do you have the right to renounce. What is the use in renouncing if you do not have anything to begin with?

You have to interact with your society, family and friends in a very tender and humble way.

Without conflict society does not grow. Everybody should become active, dynamic, agitated, aspiring and ambitious– not passive pigs!

Unless man is made spiritual and lives life in accordance with spiritual laws, he should not expect a good society.

Duty to your own spiritual evolution and duty to the spiritual evolution of the community are equally important.

You have to mount a white swan.
Make sure that you are balanced and firm.
If you sit in the right way
his feathers will feel warm and comfortable.
Then fly through the dark night of chidakash.

Thousands of light years ahead of you
is a small point of light.
That is what you must fix your mind upon.
You will cross many oceans of samskaras,
mountains of thought and valleys of depression.

The swan flies high and fast,
but if you look down
and take interest in things below,
your weight will slow him down.
When that happens the world becomes more clear.

On the surface of the ocean you will see people
laughing, swimming, playing,
waving their hands at you.
With promising smiles
they will try to call you down.
If you get involved the swan will faint
and drop you into the water.

Some of the hilltops may look lovely from above–
trees laden with ripe fruits of many different kinds,
shady meadows and small brooks,
birds and butterflies playing amongst the flowers.
Everything looks beautiful and perfect,
but if these scenes light the candle of desire within you,
the swan will twist, turn and drop you down.

In the fields, rich with golden harvest,
young strong people, working and laughing,
will point at you and try to persuade you to come down.
If you yield, you will be lost again,
but if you are firm with your thoughts and emotions,
able to block the patterns of your mind,
the swan will fly high over oceans, mountains and valleys.

The dark night will change its face many times.
Blue, black, red, yellow–
countless colours will appear.
The moon and stars will dance before you.
As the swan flies on,
straight as an arrow shot from a bow,
the point of light gradually grows bigger
the closer you come.

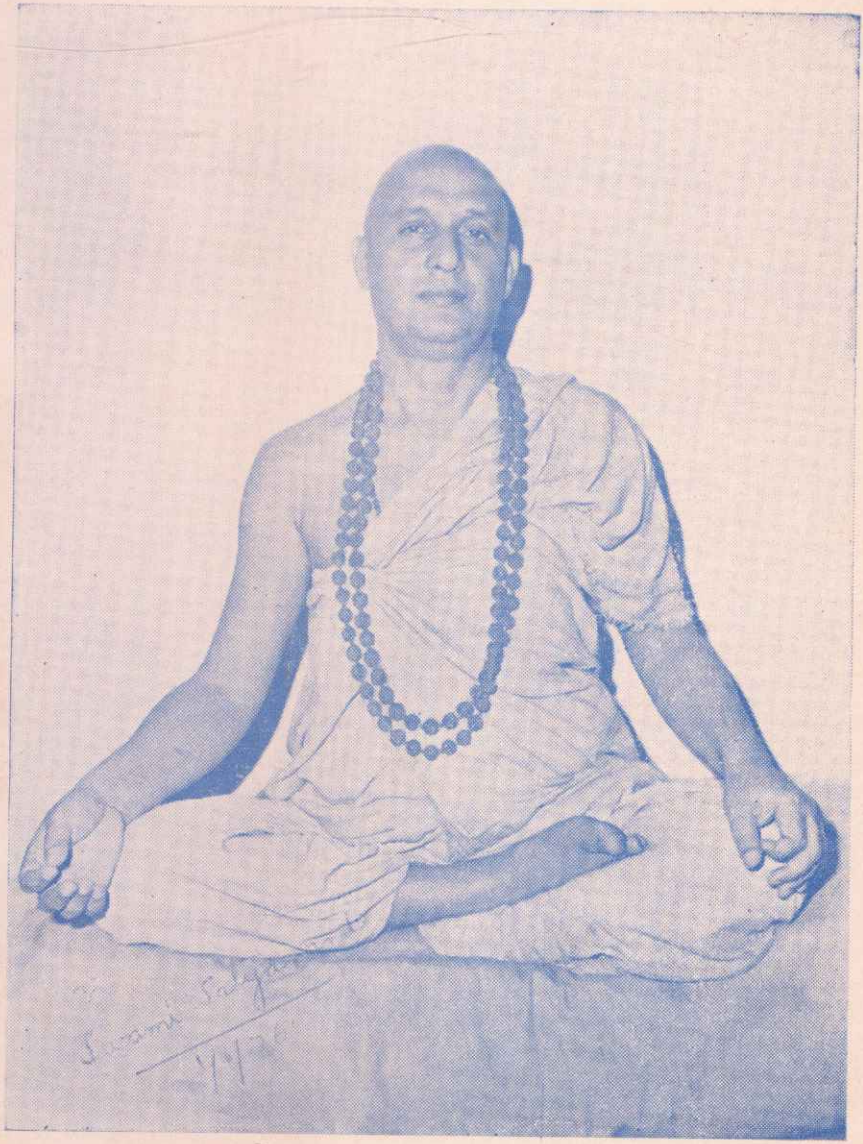
One by one your clothes fall off–
the coverings of attachment, anger, greed and jealousy.
First you will feel naked and cold, until you discover
that the point of light is the rising sun.
Drawing nearer you are blinded by its rays.
You try to hold back but find you cannot.
The light is too strong for your weak eyes,
but the swan is obsessed by its magic power
and flies on.

As he pierces through the nucleus of the sun,
drums start beating, voices start singing,
strong vibrations of different kinds surround you,
the light of the sun covers you with a shining mantle.
Then you enter my kingdom
and meet the children of eternity.

Do not think this is just a fairytale or a dream.
It is as true as the world or you and I,
for I have seen it with my own eyes.

These might appear as black words
printed on white paper
but they are pregnant with truth.
Everything is found within; nothing is impossible.
Understand this and the way will be open to you.

कभी-कभी वे झांकी दिखाकर चले जाते हैं
कभी-कभी वे ज्योतिर्लोक तक उतर कर चले जाते हैं
कभी-कभी सूक्ष्म लोक तक उतरकर चले जाते हैं
कभी-कभी भूलोक में भी उतरते हैं
इस लोक और उस लोक के बीच एक दीवाल है
जिसमें एक अति सूक्ष्म छिद्र है
उसी मार्ग से वे उतरते हैं
और वे बिल्कुल प्रत्यक्ष दिखते हैं
परन्तु उनके आने के पूर्व
सतोगुण का उदय होता है
शांति जागती है, प्रभावों का अभाव हो जाता है
देवतागण आकर अंत:करण को पवित्र
और भक्तिमय बनाकर चले जाते हैं
अंत में गुरु के आगमन के साथ ही साथ
प्रभु का साक्षात् अवतरण होता है
बंद आँखों वाले देखते हैं
पर खुली आँखों वालों के आगे
अंधियारा छा जाता है।



JUNE 1

To those who want to help humanity and my mission
I have just one thing to say– practise yoga!

JUNE 2

I am teaching yoga because I have found that it has an answer for all man's difficulties. If I were to realise that yoga were not the answer I would stop teaching it.

JUNE 3

Yoga means union and that is just what we could achieve– a union of people throughout the world.

I think that yoga has three definite purposes to fulfil; individual evolution, the evolution of society, and evolution in relation to the laws of transmigration.

JUNE 5

Yoga will become tomorrow's culture and will show a new way of life to mankind.

Yoga does not ask anyone to accept dogmas or stereotyped ideas. It merely suggests techniques and then tells people to find out for themselves if they wish.

JUNE 7

Manifestation of a new type of awareness throughout the world is to come. Yoga is definitely going to be a very mighty world culture. It will direct the destiny of mankind and all of the other systems of society.

With each and every act of yoga your blocks are getting removed.

We have to apply the yogic science in every field of life, but in order to bring about a total change all over the world it will be necessary to utilize it for the discovery of the potential or deeper forces within us.

When you begin to practise yoga, changes take place in the realm of awareness, in the realm of perception and in the realm of the atman.

I am bringing the message of yoga to the people who are supposed to be the messengers of this great science and sometimes it gives me a lot of pain to see how far we are from this elixir of life.

Through yoga we can know the process of Nature and can thus accelerate the pace of our own evolution.

JUNE 13

Even today it is yoga that has brought religions, political ideologies, and societies under one canopy.

Yoga is a science discovered thousands of years ago by your ancestors, through which they brought a primitive society to an enlightened one that could sing the Vedas, codify the Smritis and write the Upanishads and Puranas.

All forms of yoga have just one purpose in mind: to train the animal in man; to rend the instincts asunder and evolve a new personality.

When you have selected a suitable sadhana for yourself you must practise it every day and at the same time become a participant in the scheme of life.

In the scheme of spiritual life the amount of practice is not as important as the regularity of practice.

The consciousness which is travelling through varying stages on its journey towards illumination, requires a certain momentum to propel it forwards, otherwise the efforts you put into your sadhana are nullified.

The fruit of sadhana is eternal power.
The fruit of the world is perpetual frustration.

The pathway to his palace is sadhana, the zeal to reach the palace, divine love, the attempt to enter in, pratyahara, the transcendence of three chambers, meditation, and the fourth chamber is where he is.

Sadhana means setting the mind right so that the light of God is seen directly.

JUNE 22

There is nothing greater than sadhana. Nothing else can give you indestructable peace, freedom from pain and agony, except dhyana.

He who is sincere about sadhana and selfless about its results makes great strides in the world of sadhana.

We need only a simple life, a simple way of thinking, and to live to our minimum needs. The rest of the time we should try to develop our consciousness through sadhana.

One should plan life with ceaseless engagements of an engrossing nature. This is the beginning of sadhana.

Devotion, faith and confidence, these sadhanas transform the mind and senses.

If you desire to cultivate self-confidence and high thoughts, make sadhana a part of your life's activities.

A sadhaka should not be disturbed by emotions and must transform all life's situations to his convenience.

To remain in a state of continuous bliss in life by means of sadhana is the realisation of divine experience.

It is better to aspire for sincerity in word, thought and deed before aspiring for success in sadhana.

On Guru Poornima
the guru touches the heart
of all his disciples.
Be ready; open your heart and mind.
Be aware of receiving the blessing.

There are two circumstances in life, favorable and unfavorable. The tamoguni (lazy man) always seeks the favorable, the rajoguni (active man) always tries to change the unfavorable to the favorable, but the sattvoguni (pure man) maintains balance in both. All of us want happiness and favorable conditions. However, circumstances change, not according to our own will, but due to conditions over which we have no control. The desire to modify situations to suit our individual purposes indicates an inability to tolerate unfavorable circumstances.

When our family members are pleased with us we are happy. If they disagree and oppose us we feel sad. This means that we can only progress in favorable conditions. As soon as difficulties arise our path is blocked. The truth is that favorable circumstances make us weak while difficult situations sharpen the mind and make us strong. Adversity nourishes mental strength, equilibrium and stability. So, absorbed in one-pointedness, be unaffected by change.

If anyone insults us, our very first impulse is to strike back or throw off the unpleasantness. Everyone does this. Then what is the difference between us and the insult? When people accuse and blame us, what is the use of getting irritated and trying to prove them wrong? Better not even discuss it with others. What does it matter if people think highly of us or not? If we cannot bear insult, blame and abuse then we lack tolerance, endurance and mental equilibrium. When we cannot even stand up to these little things in life, how will we manage to overcome the big oppositions and obstacles? How will we ever be able to cross the great barrier of ego, lust, anger, greed, attachment and desire? Be attentive now and listen carefully to this Guru Poornima message:

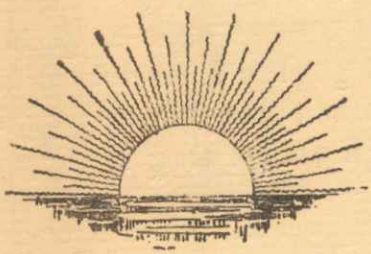
At each step of life learn to maintain inner peace. Let the whole world abuse you, but remain balanced within. You may wish to be always in favorable and inspiring places and circumstances, but remember– changing times and situations beyond your control will one day move you easily into miserable conditions. At that time you will realise that your efforts to keep yourself in comfortable and pleasant surroundings, and even your spiritual sadhana, have all been in vain.

MAKE A FIRM RESOLVE NOW:

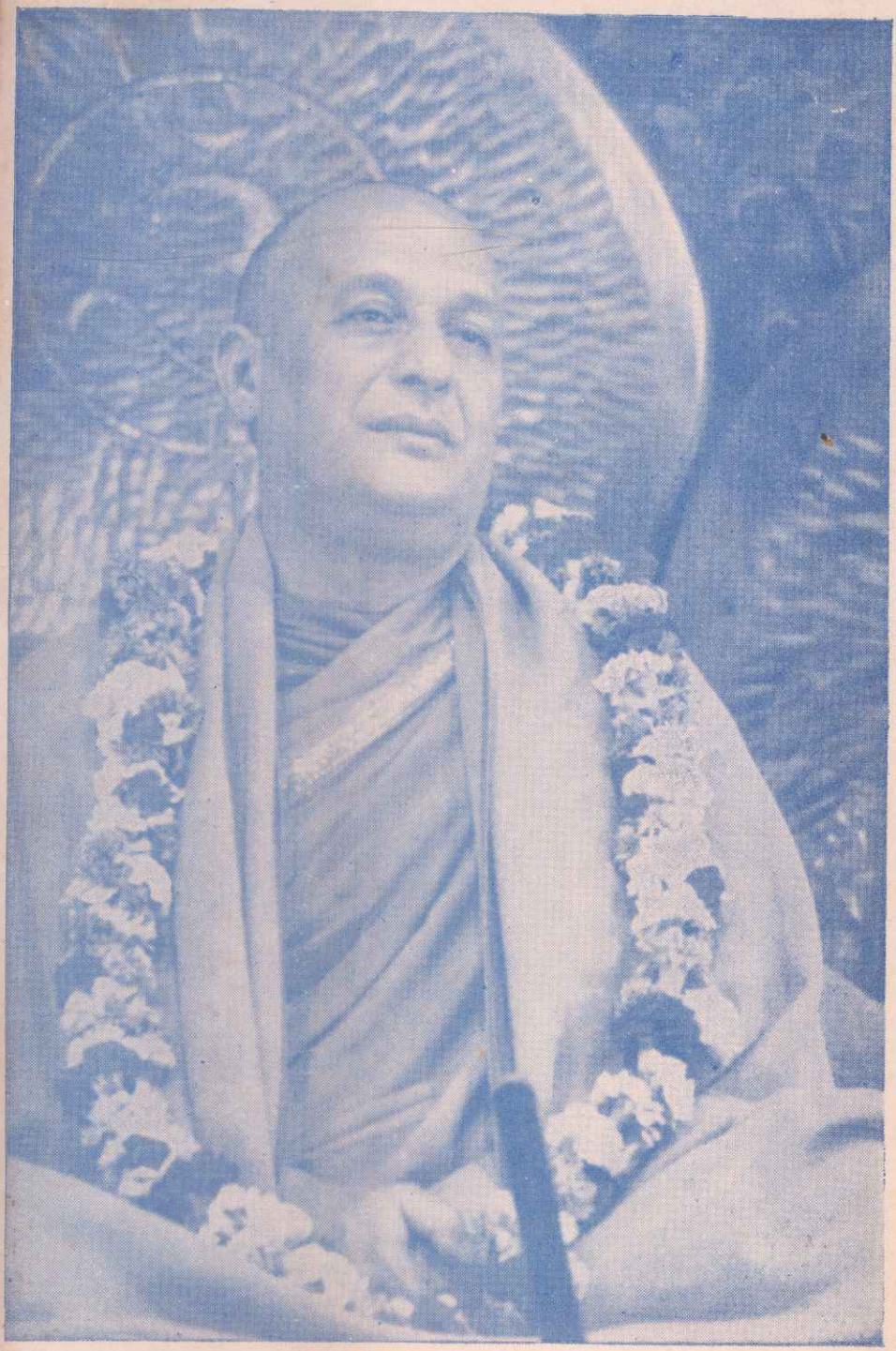
"O God
put me in miserable circumstances
give me the garland of insults and abuse,
pinch my ego with taunts, blame and shame
so that I may become strong enough

to stand up to any adversity
without losing balance.
May I be so strong that I can maintain
equilibrium, stability and inner peace
in the face of any odds– forever!"

And if you are still desirous of affection, love, appreciation, recognition and praise, then from today, leave this sadhana path. Be firm in your resolve, either way.



शून्य में यह प्रश्न प्रतिपल गूंजता।
और मेरा मैं मुझी से पूछता,
कौन हूँ मैं कौन हूं कौन हूं ?
क्या यही मैं देह जिसका अन्त निश्चित ?
क्या यही मैं श्वास जिसके अंक निश्चित ?
शून्य अग्नि जल धरा या पवन हूँ ?
कौन हूं मैं कौन हूँ मैं कौन हूँ ?
चरण से नापे क्षितिज यह मनुज का अभियान।
बूंद से सागर बना यह बूंद को अभिमान।
देखकर यह दम्भ विस्मित मौन हूँ।
कौन हूं मैं कौन हूँ मैं कौन हूँ ?
लवण की पुतली चली सागर नहाने।
बुद्धि के औ' तर्क के लेकर बहाने।
देखकर यह भ्रम चकित हूँ मौन हूँ।
कौन हूँ मैं कौन हूँ मैं कौन हूँ ?
तुम हटा दो आवरण यह भेद तो खुल जाये।
कौन हो तुम कौन हूं मैं, जग-विदित हो जाये।
अश्रुकण या चरमरेणु हूं स्वेदकण या मधुरवेणु हूँ।
कौन हूँ में कौन हूँ में कौन हूँ ?



If your relationship with the guru is not able to scrape duality from your mind then it is imperfect.

According to the evolution of the disciple any type of relationship can be experienced with the guru.

In the rainy season when the light burns at night, the moths go with a driving force towards it and die there. That has to be the intensity of the guru-disciple relationship.

Guru and disciple are like one soul living in two bodies.

The disciple places his life and spiritual quest at the feet of guru, fully aware that he is the medium for the experience of divine energy.

Without a guru there is no way.

JULY 7

The first and most important role of a guru in the life of the disciple is to render him helpless.

When a disciple loses his ego he becomes a conductor for the guru's energy, messa ge and mission.

A guru should be able to influence his disciple's mind in any direction– right, left, front, back, up, down, into the ditch, onto the mountain, into the river or the fire, and the disciple says, 'Take my life and let it be'.

The disciple has the guru's spirit within him, which illumines the dark corners of his being. What need is there then to talk to him personally or to see his face?

When the relationship between guru and disciple is established, the only thing that is expected of the disciple is that he free his mind.

If the guru is to transfer spiritual power to the disciple and make him or her a medium through which he can work, it can only be achieved through total obedience.

Everyone needs a guru; your guru is your life.

I do not want charity from my disciples.
I want Sacrifice!

I have come with a mission for which I want a disciple strong as steel, one who would not be purchased by money, name or attachment, but who is a free master of all these.

Guru

You need a child to project your parental love, a woman or man to project your emotional love, but a guru to project your devotion and dedication.

Knowledge should be gathered from any source, but for sadhana you must depend on one guru. The guru who gives you mantra and sadhana is your sadguru.

Total awareness of guru is important. Having a good guru is not important but thinking of a bad guru is.

Some time every day, in total seclusion, practise the feeling of guru's presence as a mother feels her baby's presence or as you feel the presence of a strong emotion.

You should try to go beyond the physical body and experience the pure, immortal chaitanya. Then I shall be with you, for Guru Poornima, and every day.

What is this life, when I try to give everything to you, keeping a straw with me, and suffer only on account of that straw?

When you serve your mother you do so with an attitude of love, not respect and veneration. With this same attitude you should always serve the guru.

The role of the guru is to realize the karma and total destiny of the disciple. According to that, he suggests what the disciple should do.

Just as a jeweller analyzes the jewels in detail, the guru analyzes the total karma, destiny, nature and potential quality of the disciple.

Do not be afraid of surrender.
Commit yourself and discover infinity.

JULY 26

Swamiji's Birthday (1923)

The guru may be disreputable or a saint but the disciple always loves him and believes in him. His guru is his life. Your guru may be handsome or ugly; he may be kind or abuse you all the time; yet he is your guru.

JULY 27

The relationship between guru and disciple is the most intimate of relationships. Guru and disciple live like an object and its shadow.

Guru is a teacher and the indweller of your heart. As a teacher he can teach you, and as an indweller he guides the steps of your evolution and fulfillment.

The external guru acts as a catalyst and explodes the experience of the inner guru. Duality should go. If it does not go, then the inner guru does not manifest.

When love is strong and you are steady, then communication is possible. If not, you will be shaken if I enter your room at night. You must be ready for it.

If I am your guru it is not necessary for you to say, 'He is my guru; he is so fantastic!' We are one. Praises are for worldly people, not for us.

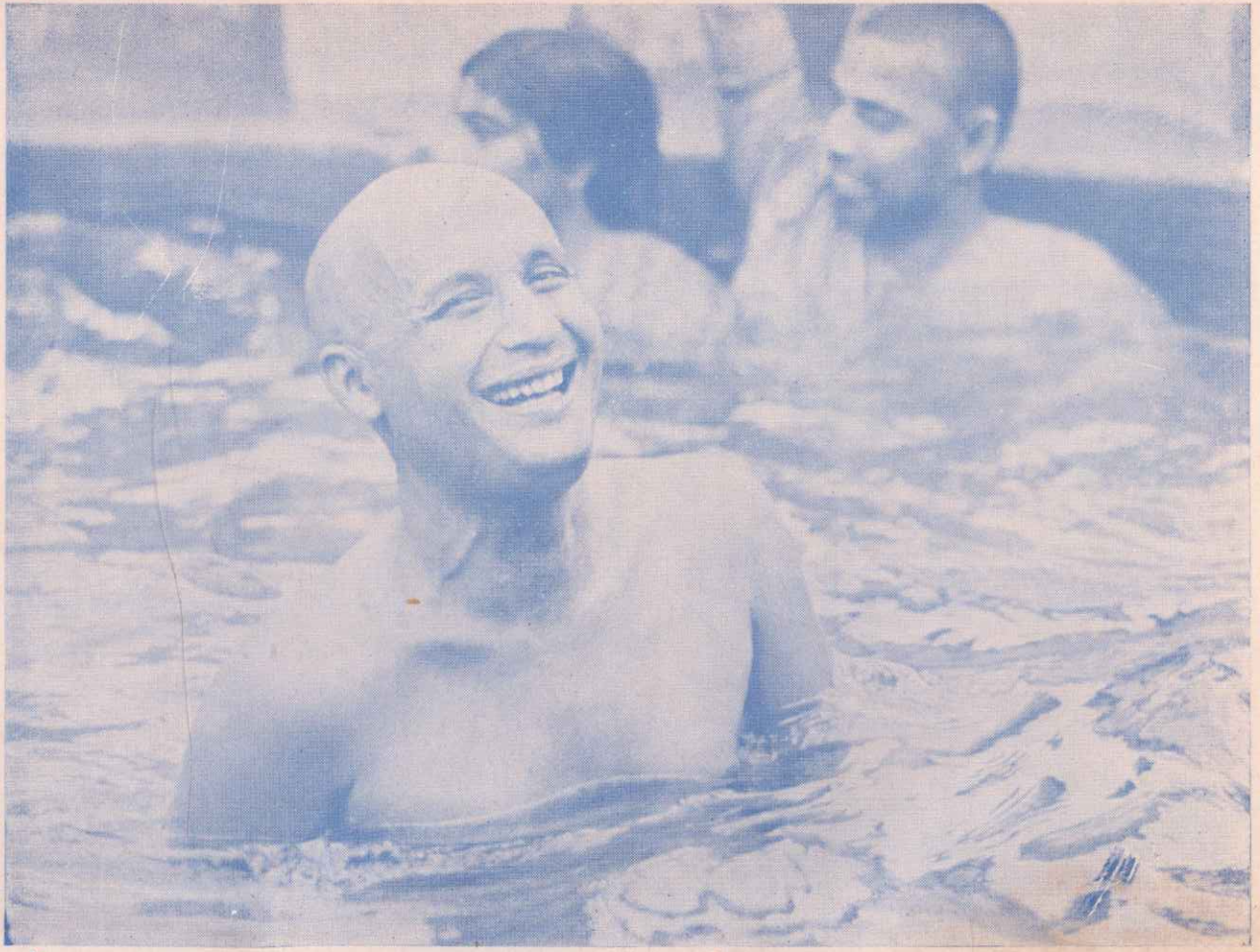
I have never partaken of wine
but still I am unconscious

I have seen splendour in these rags
the saffron robes of a sannyasi
and these ruins which are my house
seem like a rich man's palace.

My heart is so huge
that the seven seas
and even the sun and moon
find a place in it.

Do not ask me what books I have read
for I have not read the Bible
the Puranas, nor the Koran.
Still I am well-versed in them.

Yes, I have gained experience
by going through life.



यह मिट्टी है या सोना है ?
जीवन के इस राग-रंग पर हँसना है या रोना है ?

कोई कहते इसमें सुख है,
कोई कहते दुख ही दुख है,
पर तुम्हीं मुझे बताओ साथी, आखिर में जो होना है।

जीवन सुख का हार पहन लो,
या फिर दुःख की चोटें सह लो,
कभी नहीं यह कहना साथी, जीवन सुख-दुख रोना है।

जीवन में ही सब कुछ धन है,
कंचन भी है, कंकड़ भी है,
सदा यही बतलाना साथी, जीवन सुख है सोना है।

Mind

When the mind becomes quiet and peaceful and there are less conflicts, then you can clearly see into the affairs of life. So first attain peace of mind, and balance within yourself; then try to settle matters.

Time, space and object exist only as categories of individual mind. If there is no individual mind there is no time, space nor object.

Thinking too much over anything is not a solution.
The solution lies in not thinking about it.

In order to harmonize excess mental energy it is necessary to practise more raja yoga, concentration, and the best method is the repetition of your mantra.

Suppression is a kind of opposition to your personality where you really do not agree with yourself. In control however there is mutual agreement between both elements of the mind.

Mind categorises all experiences according to 'raga' and 'dwesha'. This imposition of mind creates a distortion of the knowledge received from any experience and does not allow for growth of pure knowledge.

Before you face spiritual experiences, you should face your own mental distractions. Before you face Devi, Devata, Shiva, Rama, Krishna or Guru, or the cosmic experience, you should first face your own personality.

AUGUST 8

Swamiji's Kshetra Sannyasa (1988)

My path is not the path of those who know how to whisper in the ear only, but the path of the brave, of heroes and proud men, who are prepared to die for it.

The mind is not a sinner. Mind is consciousness, and it is through mind that you know higher consciousness.

You should try to use your intellect to the maximum.
Man's intelligence knows no barriers.

Mind does not move. Mind does not walk.
Mind does not run. It has no time and it has no space.

Man cannot do anything unless he has the whole mind with him.

Tranquility is an idea. Live with *stress.*
Stress is struggle, struggle is life and life is *progress*!

Mind becomes an entity when you are neurotic about it.
Mind is a nonentity when you are ignoring it.

To crush the mind is to kill life.

Mantra & Tantra

The science of mantra is a part of Tantra, it is not a branch of bhakti yoga, and in Tantra it is said that mantra can influence the totality of human consciousness and destiny.

Mantra creates resonant waves in the depths and homogeneous surface of the mind.

AUGUST 18

Mantra is a cleanser. It cleans the mind.

When you take a laxative it must disturb your stomach. When you take a mantra it must disturb your mind– the subconscious mind comes out.

Willpower is the energy which you create within yourself and you can create it with a mantra.

In order to link myself with a particular item of Nature I create vibrations through certain mantra, and these vibrations are created at such a high frequency, like laser beams, that Nature is affected.

When you take a mantra from your guru with faith, devotion and sincerity, then that mantra becomes a part of your mind, a part of your emotions.

What you hear from the shastras and the books is for inspiration. What you hear from your guru in the form of mantra is enlightenment.

Swami Sivanandaji said on the day of my sannyasa: "A sannyasin can repeat any mantra, any time, according to his whim. He can practise 'Om' one day, 'Om Namah Shivaya' another day, and Shakti mantra on the third day, because a sannyasin sees oneness in all.

Mind can move matter, but it can only move matter if it is mounted on a mantra, yantra or mandala.

A mantra is a point around which your consciousness, all your thoughts and desires, will get crystallized.

Yantras are geometrical figures. They influence the mind which absorbs them and then expresses itself– a very powerful means of exploding the deeper contents of mind.

Yantras are universal forces with which you can identify and communicate. Just as you have radioactive fields and electromagnetic fields, you have a yantric field to which you can connect.

AUGUST 29

Just as various energies and chemicals interact and produce a third effect, internal resonance and external yantras interact with each other.

Yantra is the vehicle which explodes the rigid and inflexible unconscious in our personality.

When the consciousness is absorbed in the deeper realms of mind and there are no external distractions, then the yantra of the breath manifests and becomes a living experience.

We always think things should be better than they seem. Are we ever satisfied? We have our beloved family, pleasant quarters and a scooter, but we want a bungalow, a motor car, fashionable clothes and a better job with more money. Then we are given the greatest blessing in life – a guru – yet still we want more. Now we have the guide for a lifetime or many lifetimes, but still we complain. Why? Because of our desires. So many desires are inside all of us and we expect the guru to satisfy them with one flash of his magic wand. He could well do this, but what real benefits would it bring to our lives? He may give us our heart's desires but are they really what we need to develop our spiritual Self, or to reveal our true Self?

If we have no problems in life how can we make our minds stronger and clearer, to truly perceive? Through our day-to-day problems we develop willpower, patience, understanding and compassion. That is not to say that the mysteries of life are not revealed through happiness, pleasures and the pure joy of living; they are.

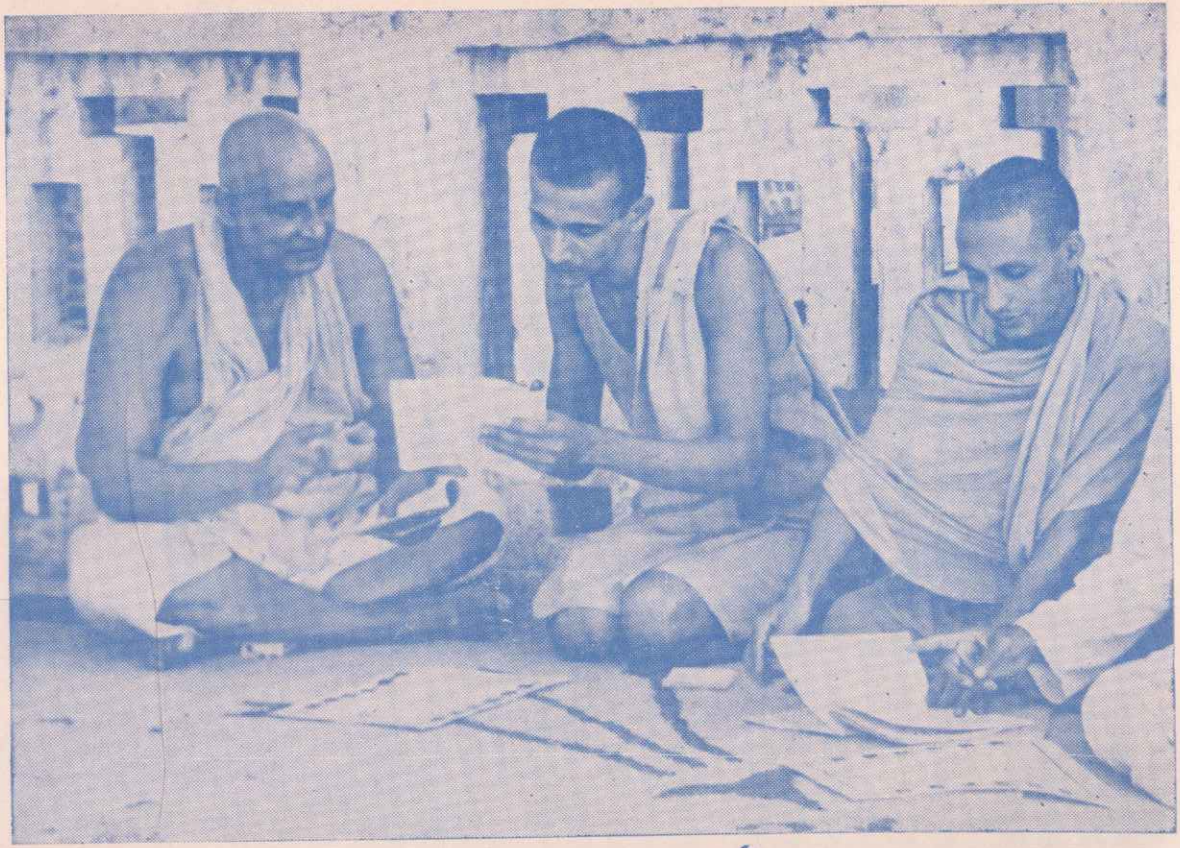
The guru may not give us that fast new car or the inner peace we expect immediately, but he will definitely create situations in life to bring to the fore our best and our worst. He will create whole plays for us with elaborate roles, sparing nothing that is needed to dig out an old samskara or satisfy an inner desire, that even we do not know about. His stage is the world, his props, everything in it, the co-actors, all people on earth; and he makes us the stars.

When we imagine there is progress we feel quite elated, but when there are difficulties we start to question the whole process. This too is the guru's 'lila' – his maya and test to see if we can perceive just that. At this time a certain amount of

true faith is required. It will be difficult, for our intellect and ego will tell us we are being foolish. So now we have to think like the young sleeping chela, who awoke as he felt his guru cutting his throat. As soon as he perceived his guru's face he closed his eyes again. The guru told him not to be afraid as he was extracting the venom of a poisonous snake that had bitten him. The boy replied that when he saw it was his guru who had the knife in his hand, all fear left him. This reply was one full of faith for the guru's purpose.

The situations in our lives may not appear so dramatic, yet they can still have a devastating effect on body and mind. The guru is the golden key which opens up Pandora's box in each one of us, letting out all our secrets, fears and weaknesses. These he makes us view like a compulsory movie, with no interval or popcorn, until we begin to understand ourselves, others, and the world around us.

The guru will give us good times and bad times as he breaks up the conditioning of our minds, but as we discover our own self-deception, and our understanding grows, we will stop using such adjectives as 'good' and 'bad'. All things become experiences, only to be viewed as the film or play that they really are. The guru will test us, try us, laugh with us, and at us, give us knocks and flowers, and most of all his love and blessings. Therefore, as we are transported through this 'magical mystery tour', we should look upon all of life's situations as gifts from the guru.



जिन हारों का मुकुलित वैभव,
माधव का शृंगार बना था,
जिनकी उज्ज्वल आभा से,
काला तन अविकार बना था,
सीता-राधा की वेणी के हारों का मैं फूल बनूँगा।

या फिर रति के मत्त पवन में,
नीले - पीले नव यौवन में,
लहराते बलखाते काले रौख,
की अलका के उपवन में,
रम्भा, उर्वी की वेणी के हारों का मैं फूल बनूँगा।

या फिर संयम की गोदी में,
हँसते - हँसते पैर पसारे,
अपने उर के भावों को चुन,
अपने कोमल हाथों में ले,
जीवन मस्तक की वेणी के हारों का मैं फूल बनूँगा।

या फिर मन की मस्ती में बह,
अपना सब का भोग करूँगा,
सुरा सुन्दरी की तंग बटी में,
आत्मा का संहार करूँगा,
मृत्यु-कराली की वेणी के हारों का मैं फूल बनूँगा।

या फिर गौरव की गाथा के,
गीतों का उच्चार करूँगा,
संताप-रुदन की धूली में,
रमतों का श्रृंगार बनूँगा।
लुटी पड़ी विधवा की बेणी के हारों का मैं फूल बनूँगा।

या फिर अपनी छाती पर,
तुमको ले डूब चलूँगा,
स्वार्थ-हनन का वेष सजाकर,
सौ-अनुजा का रूप हरूँगा,
इतराती पुतली की बेणी के हारों का मैं फूल बनूँगा।

या फिर ममता के धागे में,
सारे जग का हार बनूँगा,
तेरी उसकी सबकी बेणी,
के मस्तक का अभिसार करूँगा,
उज्वल धूमिल मानव की बेणी के हारों का मैं फूल बनूँगा।

या फिर हिंसा-निर्दयता के,
पैरों का आघात सहूँगा,
धूल-धूल में पड़ा-पड़ा मैं,
युग-युग का इतिहास कहूगा,
धूरों के अभिशापों की बेणी के हारों का मैं फूल बनूँगा।

मैं एकाकी फूल पड़ा हूँ,
शतदल सारा सूख चुका है,
अमर सुहागिन कब आओगी,
युग का अर्सा बीत चुका है,
निश्चय मेरा ऐसाही है, मानवता का ही फूल बनूँगा।
अमर सुहागिन की बेणी के हारों का ही फूल बनूँगा।

चाहे युग बीते या रुक जाये,
रम्भा - उर्वी आवें - जावें,
मदमातों की अर्थी का मैं,
फूल नहीं, कटुशूल बनूंगा,
मुझे उठाओ, देवि तुम, अपने सिर-माथे पर धर दो।
मैं तो तेरे अन्तर के भावों का ही फूल बनूंगा।

Surrender

When we have personal desires, and even spiritual life remains a matter of personal ambition, there will be many problems. There has to be a very important and central philosophy : 'THY WILL BE DONE'

'THY WILL BE DONE'

When this philosophy emanates from the depths of one's being, then whatever one faces in life, becomes a matter of joy, and not a psychological problem.

SEPTEMBER 3

Surrender born of love is abiding and real.

SEPTEMBER 4

A bhakta has full faith in Him. He will accept His arrangements as a form of divine grace. A real devotee does not murmer, complain or grumble

SEPTEMBER 5

Surrender to guru or God is the easiest way to ensure mental equilibrium as well as worldly success. Therefore simply resign to His Will.

SEPTEMBER 6

Surrender to the guru means complete unity and communion with him. When you are aware of the guru and remember him from minute to minute, you are surrendering.

SEPTEMBER 7

Because of the ego you are different from me.
If you remove it there is no difference– we are One.

SEPTEMBER 8

Swami Sivananda's Birthday (1887)

To think of Swami Sivananda is Yoga.

Every time the thought of guru comes, give your mind completely to it– that is the meaning of surrender.

Always cherish this thought within you:
You are nobody.
Whatever there is, is only that power.
You are only the medium.

The sadhaka who struggles until completely exhausted and then lies still in surrender, finds himself saved.

Do not defend yourself
and when you are criticised
do not clarify yourself
When you are hit
do not retaliate.
When you are praised and respected
that is imagination
that is not true.
It is false.

The money, properly, disciples
and followers you receive
do not belong to you.
You have no right to enjoy the money
the name and fame
or the ashrams that are given to you.
They are not meant for your enjoyment!

You are a sannyasin
and everything you have is in trust.
Once a sannyasin has made the sankalpa
before his guru:
"I give my life to sannyasa"
from that day
he has to use his money
property, buddhi, intelligence
and whatever else he has
not for himself, but for others.

SEPTEMBER 12

Swamiji's initiation into Sannyasa and the Paramahansa Order (1943)

Once you have surrendered to the guru completely, you become as free as a bird, able to fly anywhere or do anything. So do not be afraid of surrender– commit yourself and discover infinity.

SEPTEMBER 13

Live in the Will of God. God is first and last. Ultimately His Will comes true. You can do nothing; you are only an instrument.

SEPTEMBER 14

Man has to do nothing; just surrender to God's Will.

SEPTEMBER 15

When life becomes dedicated and everything is surrendered, then you must be prepared to live calmly and quietly under any circumstances.

Bhakti Yoga

Bhakti is total surrender, complete fusion of individual awareness into Supreme Awareness.

Love is an innermost feeling of the soul; a state where strains and burdens have been set aside and the soul relaxes its tensions and rests in the blissful lap of someone divine.

Love, which is an expression of the heart, should be made to flow towards one who can consume it, like an ocean which consumes all rivers and yet remains undisturbed.

SEPTEMBER 19

Bhakti does not lie in renunciation. It is a limitless expression of one's all-round talents.

Renunciation is for fun, sannyasa a mockery, if the aspirant lacks in bhakti.

Your whole life must be dedicated to His awareness.
Your every act must become His worship.

When you love someone and lose yourself in them, not only on the physical or emotional plane, but totally, even the ego becomes fused and completely lost. That is bhakti.

Om Namo Narayanaya.

O Lord Mrityunjay
I have worshipped you
as Kall Bhairava with one tattwa
as Kaamakshi with five tattwas
as Vishnu with flowers,
fruits, water and milk.

In many forms, in many ways
and in many places
I have worshipped whatever form
you have revealed to me as your own image.

And now, at your burial ground
I will worship you with every breath.

This I promise.

SEPTEMBER 23

Swamiji arrives at Deoghar and sets foot on his sadhana sthal

It is through love, a dynamic and creative type of love which one holds and nourishes in the heart, that one sees Him within as well as without.

The path of bhakti, where you completely surround yourself with Him and think only of Him, Him, only Him and nobody else, not even yourself, is the superior form of enlightenment.

When two things become one– that is the state of love.

Bhakti is a divine gift given by Him. Unfortunately we have misappropriated the divine wealth in satisfying our worldly whims and fancies, passions and fashions.

SEPTEMBER 27

Real devotion actually has nothing to do with belief or disbelief. It is a spontaneous feeling that wells up from within. It is inexplicable.

Once you develop devotion all the forms of emotion are consumed.

In order to develop love for God in your heart, express this love in the service of and sympathy for mankind.

Bhakti is total dedication to God, the Divine Will, the cosmic or universal process of which you are a tiny part.

I was never born
nor shall I die.
We must stand by the real truth
and breathe vairagya through every pore.

All emotions are self-created
mental love is air
worldly love is skin deep
and spiritual union yet far away.

Bliss born of body begets disease.
Bliss born of money creates restlessness.
Bliss born of power and position fattens agyana.
Bliss born of attachment causes endless pain.

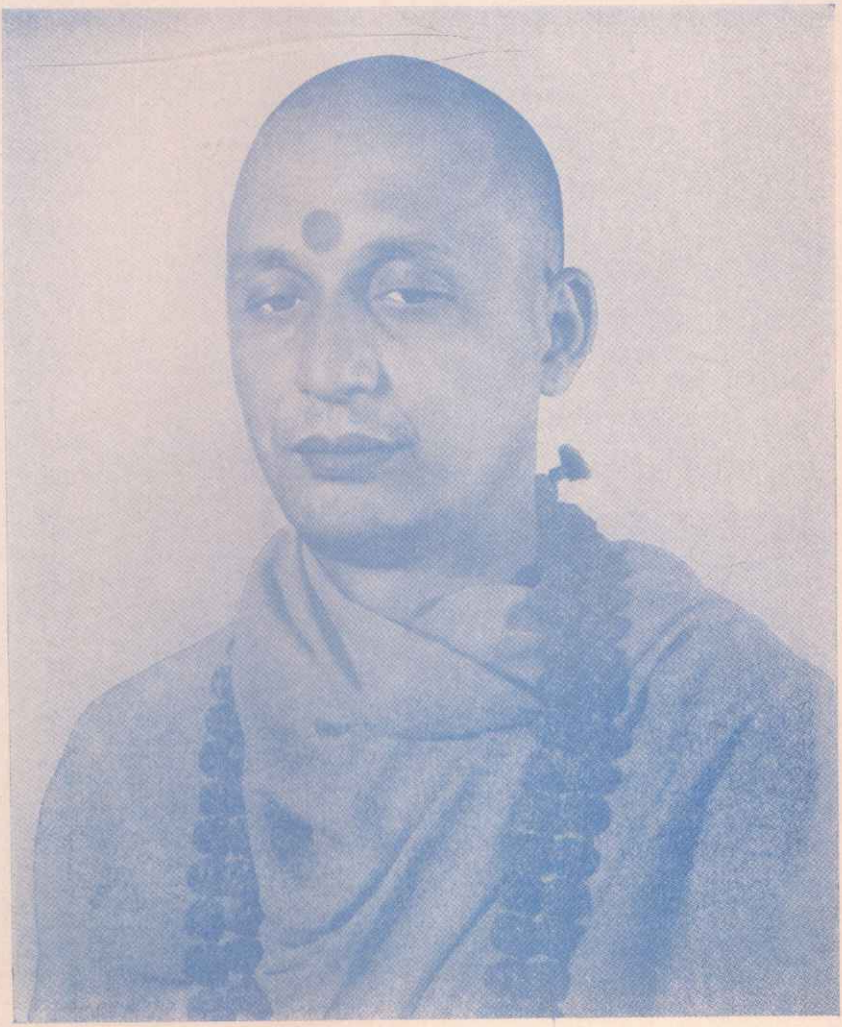
Only that bliss which is experienced
after all other forms of bliss
have been fried in the fire of vairagya
is real and abiding.

We must stand by the real truth
which this mind and body are not.
About turn
change the emotions, ideals, ambitions.

Turn the gaze inward and still the mind.
Become sthira, steady and motionless
as Buddha did, as Shankara did
and as the ever-shining atma is.

Absolute departure, total withdrawal
rebirth into the spiritual dimension.
Outer life remains the same
inner life is totally changed.

मैं उन्मुक्त गगन का पंछी,
मैं अजस्र अमृतकी धारा,
मैं प्रशान्त सा मोद सनातन,
मैं खुशियों का दीप्त सितारा,
जा रे क्रन्दन विरह वेदना,
ध्वस्त हुई कष्टों की कारा,
कहाँ रहे अब काँटे पथ पर,
फूलों से पथ गया सँवारा।



Marriage

It is good to marry; it is also good not to marry, but in both cases, spiritual purity, purity of heart, should be maintained by proper mental, psychological, physical and spiritual education.

Marriage is a stepping-stone for the spiritual evolution of the individual soul, the exhaustion of human complexes and the relaxation of human desires and ambitions.

As long as the sex glands are under control there will not be a toxic effect. Because these toxins can create disease and even insanity, there is a system of marriage to get them out of the body harmlessly.

The relationship of flesh is as beautiful and as glorious as the relationship of souls.

The body is as much of a miracle as the soul, and it is in married life that you learn how thin a line serves to divide the beautiful from the sordid.

Marriage is freedom, freedom to feel one, and when that is said, all the best is said about marriage.

OCTOBER 7

Marriage is a social institution. It is not necessary for spiritual purposes that one should get married, but it is necessary that man and woman should work together for spiritual growth.

OCTOBER 8

Sexual life is not anti-spiritual. If properly conducted by the wise and disciplined man and woman it can be a springboard to higher realms.

OCTOBER 9

Golden Jubilee of Swami Satyananda's birth and of Swami Sivananda's renunciation. (1973)

The marriage relationship is a river of joy. Husband and wife can be compared to its two banks.

The purpose of marriage is as an aid to spiritual enlightenment, but if the purpose is progeny, pleasure or companionship then I do not think the marriage will succeed or become a source of perpetual happiness.

If two people can live in each other's total awareness from the time of their meeting to the last moment when they depart for the grave, then that is love.

To attain harmony, husband and wife must practise mantra, meditation, yoga and kirtan together. They sleep together, eat together, live together, then why not practise yoga together?

When husband and wife meditate together the brain frequencies meet together in the ether and their brains operate under unified frequencies.

A culture or community which has emotional discipline can understand that divorce is not the solution to a problem but the beginning of another one.

OCTOBER 15

Marriage is not a merger of personalities or a restriction on the self-advancement of husband and wife. It is just co-existence for the sake of mutual progress on the path to perfection.

Suffering

Pain is a cross unto which Nature hangs a man whenever She wishes to make him a sublime superman.

OCTOBER 17

We choose our joys and sorrows long before we experience them.

A guru can make his disciple free from the law of karma, but he will again indulge in the same rotten activities. Therefore gurus let Nature transform life through suffering of all kinds.

Only one who considers pain and pleasure as passing clouds and is always aware of the goal, will be really happy.

Look upon worries and afflictions as passing rain clouds, upon slander as an aid to perfection, praise as delusion, gain as unsubstantial, and loss as the decree of Providence.

OCTOBER 21

Simple life is a blessing because it makes one free from cravings and desires which cause suffering and pain.

OCTOBER 22

Between the funeral pyre and worries, the latter are more consuming. While the funeral pyre burns the dead, worries burn the living– what a flame worry is!

It is entirely one's own attitude which is responsible for all the agonies which come out of a particular karma.

In actual fact our sorrows and joys are nothing. Our individual exaggerated fantasy makes them appear magnified a thousandfold.

OCTOBER 25

Remember this:
Suffering brings wisdom. Pleasure takes it away.

If you can maintain a balanced mind in the face of mental and emotional conflicts, endure anger, love and passion, jealousy, hatred, memories, sufferings and sorrows, you are ready for the awakening of kundalini.

OCTOBER 27

Suffering is the law behind any enlightenment.

We want events to move according to our personal choice, so we suffer and repent and lead a dead existence with frustration all throughout our lives.

OCTOBER 29

Pain is very necessary. School yourself in sorrow. Develop yourself in agony. Be on the anvil all the time and let the iron blows forge your personality.

Individual liberation is no liberation at all. The liberated individual has to continue his fight against pain, against misery, and against the cause of pain.

Abuses, insults, injuries, taunts, harrassments and discomforts have all strengthened my personality. Let me repeat the mantra which my guru whispered into my ear : "*Adapt, Adjust, Accommodate.*
Bear Insult, Bear Injury – Highest Sadhana"

I was wandering in darkness.
You gave me light, showed the way.
You aroused emotions; I was excited.
You gave me a voice; I started to sing.
You gave me inspiration; I progressed.
You pointed out the direction; I turned.
You gave me beauty; I lost myself in it.
You gave me a desire I could not satisfy.
You gave me all the love I wanted.
You gave me detachment
to renounce the world and follow you.
You held me close and I merged in you.
Actually, you have done everything.
What have I done, can you tell me?

This body of five elements
birth in the world of sensual enjoyments
the many activities which result
from different situations
inspiration which leads to progress in life
the power of logic, discourse
acquired knowledge of the Self
infatuation with different theories
success and failure
all were given by you.
Nothing was mine.

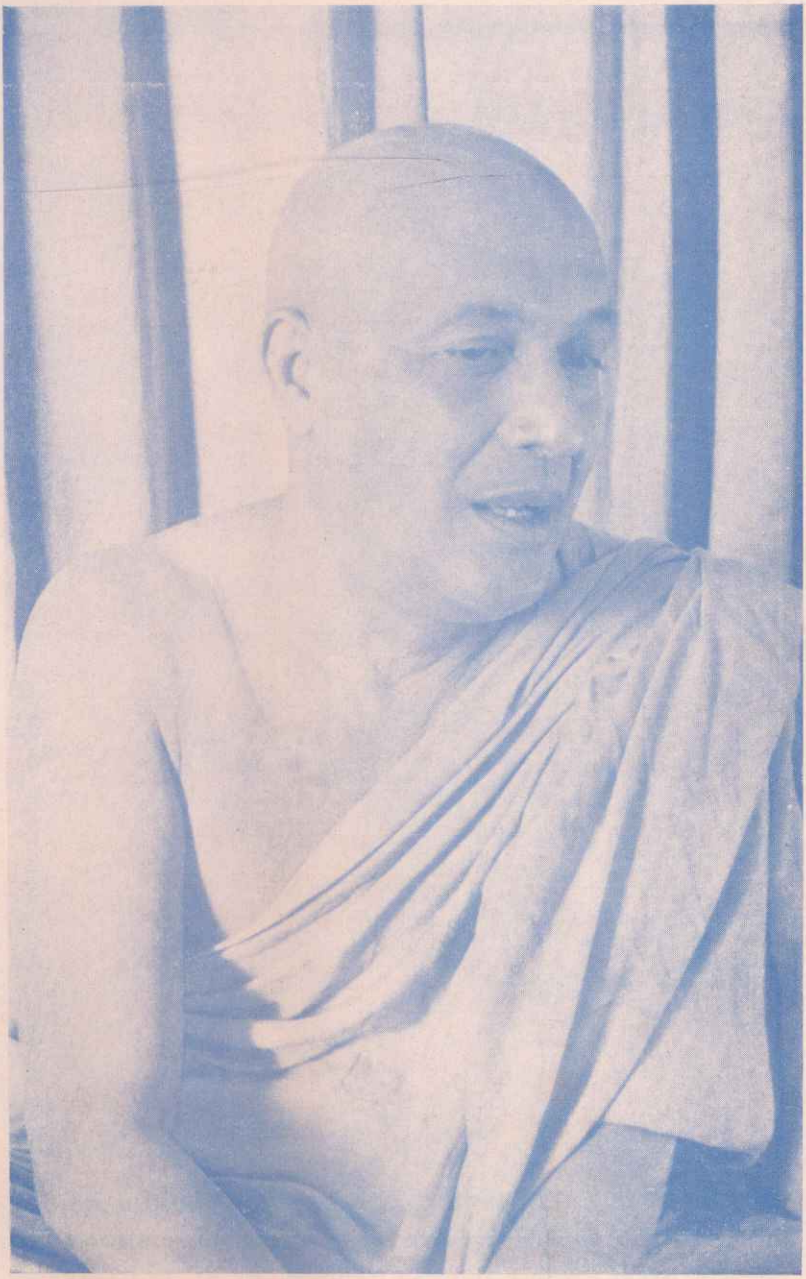
I desired wealth
but you have given me poverty.
I wished for success
but you have given me failure.
I wanted love
but you have thrown me out.
I wanted friendship
but you have given me enmity.
I wanted life and joy
but you have given me suffering and death.
I had ambitions
but they were not fulfilled
due to the fluctuations of time.

Everything I ever possessed in life
was stolen, as I watched it happen
with wide open eyes.
I have no control over Nature
myself, nor you.
Who then is responsible for my actions
me or you?

मैं बोलता कुछ हूँ
मैं सोचता कुछ हूँ
मैं चाहता कुछ हूँ
मैं करता कुछ हूं

मैं तूलिकाविहीन चित्रकार
मैं मुद्राविहीन कलाकार
मैं भावनाविहीन कविताकार
मैं प्रीतिविहीन दिलदार

मुझे चित्र रंगों से भरने दो
मुझे गीत उसके गाने दो
ये अभिनय, नेतृत्व मुझे तुम करने दो
मैं आया हूँ लुटाने, तुम लूटो और लूटने दो।



Hatha Yoga

When union between the pranic and mental forces takes place, a great event occurs within a man– the awakening of a higher consciousness takes place.

If the release of semen and ova can be controlled through the practices of hatha yoga, a new range of experience dawns.

NOVEMBER 3

Hatha yoga is most effective because you are working on the prana and by-passing the mind.

Just as the potter fires the clay to make it strong, Hatha yoga provides a heating instrument for the vulnerable mind. It tempers the mind and makes it strong enough to face the ups and downs of life.

When a patient comes for help, a yoga teacher should try to make him better, but please do not stop there–take them further. Hatha yoga should be used to treat the total person.

Hatha yoga recognises that behind every sick man there is a spiritual being; behind the diabetic, a yogi; behind the depressive, an aspirant.

NOVEMBER 7

Real health is not just abscence of disease but also freedom from the vagaries of the mind.

If harmony is not created in the personality then self-control and self-discipline will create more conflict than peace of mind.

Physical and mental therapy is one of the most important achievements of Hatha yoga. It has succeeded in diseases like asthma, diabetes and high blood pressure where modern science has not.

Through the practices of Hatha yoga the production of sperm and ova can be stopped and the agitation which is generated and passed on to the brain through the nervous system can be totally blocked.

You should first purify the whole body– stomach, intestines, nervous and other systems. Hatha yoga begins with this. Self-discipline should start with the body.

Those who practise Hatha yoga merely as a form of bodily beautification and exercise are not using this science with the correct intention, and therefore they fail to progress to the path of Raja yoga.

By stimulating positive chemicals, creating a balance between the sympathetic and parasympathetic nervous systems, and maintaining balance in the pranas, Hatha yoga improves the whole quality of your experience.

Through the processes of Hatha yoga the body is rendered so subtle and pure that it is transformed into a yogic body which is unaffected by old age and disease.

Until we are able to tame the two infinite universal energies, prana and chitta shakti, within this microcosmic unit, there will be no yoga and no evolution.

Tantra

Without higher awareness, when the awakening of the chakras begins, the knowledge and destructive energy of the atom might be unleashed rather than the wisdom and spiritual power of the rishis.

NOVEMBER 17

Before you awaken kundalini shakti, you must be able to merge yourself with the higher spirit and know how to use the creative energy of kundalini.

When kundalini awakens in a person with no compassion and discrimination, who does not seek liberation or know the reality of this world, the consequences can be disastrous.

NOVEMBER 19

When the mind is completely liberated from association with matter, then anything that it experiences is sublimated into spiritual experience.

Celibacy has its own rewards but, according to Tantra it should arise spontaneously, not out of suppression.

Once the awakening takes place all your limitations will be overcome, because darkness can never exist in the face of light, and limitations can never exist in the face of kundalini.

Tantric methods are more scientific than non-Tantric methods because in Tantra there is no scope for suppression or dispersion of energy.

NOVEMBER 23

Anyone who has the urge to expand their awareness is a pioneer. In doing this we are emerging from the confines of a mental prison in which the human race has been incarcerated for millenia.

NOVEMBER 24

Tantric methods are like LSD; you have a little and it takes you right out!

NOVEMBER 25

Spiritual life means developing awareness by applying the higher mind to the experiences of the body. Whatever we do should be a means to create yoga in our being.

The tantric is able to explode an experience from within his consciousness, master this powerful internal force, and convert it into a greater and more subtle force which he can direct at will.

The climax of sexual experience is the one time that the mind becomes completely void, and consciousness beyond the body can be glimpsed. That experience is short-lived because the energy is expressed through the lower energy centers.

The sex act is the one means to totally concentrate and captivate the mind, but in Tantra it should not be the ordinary experience.

With the awakening of kundalini, life becomes smooth, plans and projects become clear, decisions accurate, and the personality dynamic and powerful.

NOVEMBER 30

Semen and ova contain the evolutionary potential and if this can be controlled, not only the body but also the mind can be controlled.

Let my life go on as it is
in the direction it yearns to follow.
Keep your knowledge, your philosophy
your spirituality, your science
your social conduct, your religion.
Let my life flow splendidly as a child's.
Let me fly like the birds.
Let me remain innocent and unknowing.

I do not need your knowledge.
I love to roam in the jungle.
Let me sing with the birds; do not stop me.
Let me laugh in the flowering garden of life.
Let me run amongst the rustling leaves.
Let me glimpse Nature at sunrise.
Let forest leaves, spring water
and clear air sustain me.

Keep your civilization
your pride, your reputation.
Let me go wherever I want to
far, far away, beyond the horizon
where earthly rays do not penetrate
where worldly ways cannot reach.

Do not bind me by your social rules.
Do not influence me with your religions.
Do not drag me down with your conventions.
Leave me alone.
Let me 'BE'!

हे दिग्विजयी !

तुम्हारे गीतों में गीता है मेरी,
जिसको मैं गाता हूँ अब,
क्योंकि यही आदेश तुम्हारा था ।

तुम ही हो प्रेरणा मेरी,
भव्य जिसे कहता हूँ मैं और अमर
गीतों के देव ! चित्रों के सौंदर्य सनातन ।

तुम्हारी दिग्विजय को गाना,
अनन्त की गोद में चिरन्तन नींद सोना है,
और है जीवन का चमत्कार ।

उत्तरापथ के हे, अमर तपस्वी !
कूटस्थ अचल, अवतार महान् !
तुम्हारी ज्योति जलती रहे; प्रेरणा फलती रहे।

मेरी तूलिका अमर रहे और लेखनी अप्रतिहत:
मैं लिखता रहूँ और लिखता ही रहूँ,
और चलता रहूँ तुम्हारे चरण चिह्नों पर ।

Karma Yoga

You create karma when you act with yourself in mind, but when you act as an offering to others, the mind is freed, and you experience the benefits of karma yoga.

DECEMBER 2

It is not what we get from work which is important but what we become through it.

I lived with my guru, fulfilling the promise of seva and Karma yoga for the purification of chitta, for the elimination of karma, and for giving myself out totally.

DECEMBER 4

Efficiency in action plus balance of mind is Karma yoga.

If you do not want to practise any form of classical yoga but want to grow and awaken your kundalini, then practise the most difficult of yogas – Karma yoga.

There are some people who cannot meditate, who cannot practise any form of yoga; but they can practise Karma yoga.

Where there is selfishness there can be no Karma yoga.

Everybody cannot practise Karma yoga; it is an inspired energy. When you manifest that energy, then you have no knowledge of time and space.

Be like an elephant– have your trunk in one work, each leg in one work and your tail in another work, so that you (the mind) cannot move.

Even if you do austerity, mantra, pranayama, use herbs, get tantric initiation or shakti pat, or are born with an awakened kundalini, without Karma yoga your evolution will definitely be retarded at some point.

Karma yoga is not directly responsible for the awakening of kundalini, but without its practice kundalini cannot budge– even one centimetre!

Karma yoga is not just selfless service to mankind but should also include the re-definition of your relationship with yourself.

DECEMBER 13

By the grace of God and the blessings of guru, one can exhaust the karmas.

DECEMBER 14

Selflessness does not come all of a sudden. It is the culmination of the total process of Karma yoga.

DECEMBER 15

Let your actions be performed as a service to the evolution of all beings, and you will enjoy a life of utter freedom, simplicity and bliss.

Meditation

Man has not come out of the darkness although he lives in illumined cities. He is no different from his great grand-ancestors of the Stone Age. Somewhere we have to make a move and the direction is dhyana.

Unless your mind is pure, what you are going to see in meditation will be horrible things, because your mind is loaded with suppressions, with tamoguna.

DECEMBER 18

This is where everyone is making a big mistake– you start to meditate before learning how to disidentify.

Vairagya, or disidentification, has to be learned first. Then you can practise meditation.

DECEMBER 20

A sadhaka on the path of meditation must understand that he is trying to know the whole mind, and that if thoughts of lust, anger, etc., come, they stay only for a short time, if he does not interfere.

Kriya yoga converges all the energies, gross and subtle, into a point in the middle of one's being. This is the gateway to meditation and shoonya.

DECEMBER 22

The task is not to struggle for illumination but to still the mind and steady the body and its pr anas. Then the light will inevitably shine forth.

DECEMBER 23

The greater the one-pointedness, the greater the wisdom and knowledge. This is the outcome of meditation.

DECEMBER 24

By reflection on the sound of the breath it becomes realised and the mind becomes absorbed in that manifestation. When this happens the consciousness is no longer bound to the sensual world.

When the awareness is absorbed in the breath, in its movement and sound, it becomes the vehicle for transversing the superficial layers of mind and attaining higher experience beyond the external senses.

DECEMBER 26

Dhyana literally means 'total, non-dual, absolute awareness'. When you see an object in meditation the awareness is total.

DECEMBER 27

During pratyahara, time and space begin to separate from normal conscious perception; in dharana they reach their opposite position; in dhyana they move closer; and in samadhi they meet again at the nucleus.

DECEMBER 28

In dhyana, when there is awareness of only one thing, the principles of existence are affected. Karma, which is responsible for incarnation, pleasure, pain, destiny, happiness and unhappiness, is affected.

Meditation is not a practice ; it is a result.
One cannot practise meditation.

Inner knowledge becomes effulgent of its own accord. It is always there, just as the sun on a cloudy day has not ceased to exist, but only becomes obscured.

DECEMBER 31

Swami Niranjanananda's initiation into the Paramahansa Order (1989) midnight.

Darshan, the perception of a separate reality behind these appearances, is the ultimate aim.

LIFELONG CALENDAR

(1600 to 3199 A.D.)

If you wish to know what the day was on 26th January, 1950, when India became a Republic, just look at the vertical column below Century 1900 (overleaf) and the horizontal line across from the figure 50 under the 'Years' column, to find the letter 'S'. Then see the same letter opposite January under Months, Dates & Days, and down below in the same column across from 26 you will find Thursday, which was the day on 26th January 1950.

*NOTE: Months *JAN & *FEB are to be used in case of Leap years only.*

MONTHS, DATES & DAYS											
JAN, OCT					S	C	H	O	L	A	R
FEB, MAR, NOV					O	L	A	R	S	C	H
*JAN, APR, JULY					R	S	C	H	O	L	A
MAY					C	H	O	L	A	R	S
JUNE					L	A	R	S	C	H	O
*FEB, AUG					H	O	L	A	R	S	C
SEP, DEC					A	R	S	C	H	O	L
1	8	15	22	29	SUN	SAT	FRI	THU	WED	TUE	MON
2	9	16	23	30	MON	SUN	SAT	FRI	THU	WED	TUE
3	10	17	24	31	TUE	MON	SUN	SAT	FRI	THU	WED
4	11	18	25		WED	TUE	MON	SUN	SAT	FRI	THU
5	12	19	26		THU	WED	TUE	MON	SUN	SAT	FRI
6	13	20	27		FRI	THU	WED	TUE	MON	SUN	SAT
7	14	21	28		SAT	FRI	THU	WED	TUE	MON	SUN

CENTURY				LIFELONG CALENDAR			
1600 1700 1800 1900 2000 2100 2200 2300 2400 2500 2600 2700 2800 2900 3000 3100				YEARS			
A	H	A	R	0	28	56	84
R	C	O	A	1	29	57	85
A	L	H	L	2	30	58	86
L	R	C	O	3	31	59	87
H	C	R	C	4	32	60	88
C	O	A	S	5	33	61	89
S	H	L	R	6	34	62	90
R	C	O	A	7	35	63	91
L	R	O	O	8	36	64	92
O	A	S	H	9	37	65	93
H	L	R	C	10	38	66	94
C	O	A	S	11	39	67	95
R	C	O	A	12	40	68	96
A	S	H	L	13	41	69	97
L	R	C	O	14	42	70	98
O	A	S	H	15	43	71	99
C	O	A	S	16	44	72	
S	H	R	R	17	45	73	
R	C	O	A	18	46	74	
A	S	H	L	19	47	75	
O	A	S	H	20	48	76	
H	C	R	C	21	49	77	
C	O	A	S	22	50	78	
S	H	L	R	23	51	79	
A	S	H	L	24	52	80	
L	R	C	O	25	53	81	
O	A	S	H	26	54	82	
H	C	R	C	27	55	83	